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"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

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dation of permanent national prosperity and peace.

What is the duty of the patriot in the time of peace?

As preliminary, let me ask, What is the duty of a patriot in the time of war? To this inquiry I reply: If the war be an unrighteous one, then it is undoubtedly the duty of the true patriot sternly to protest against it, as the old prophets sternly protested against unjust wars in their days; as so many of the best people of England protested against the recent war carried on by that country against Egypt, resulting in the indefensible bombardment of Alexandria, and the death of Gordon; and as so many of the best people of this country protested against our own war with Mexico.

But if the war be a just and righteous one, forced on a people, which they must carry on or allow their country or their country's liberty to be destroyed, or some great principle of right and justice to be permanently trodden down, then are the conditions changed: then it seems to become the clear duty of the patriot, at least in a republican government like ours, to do just what you did when your country's life was in peril, and when the question was at issue, Shall America be dedicated to freedom or to slavery? viz., buckle on the sword, take up the musket, and, terrible as war is, accept its bloody arbitrament. For there are some things worse than wounds; there are some things more dreadful than death. *Liberty* and *justice* are not to be bartered even for *life itself.*

But, if such are the duties of the lover of his country in the time of war, what are his duties in the time of peace?

Are a patriot's duties and responsibilities to his country discharged when he has once risked his life for her, in some crisis time of her peril?

As well claim that a father's duty to his child is done when he has snatched the child from the fire or the water, in some moment of sudden danger. No, the patriot's duties to his country are never ended but with death. Some one has said regarding religion, "Men will wrangle for religion, write for it, fight for it, die for it, anything but *live* for it." There is a great deal of truth in the saying. What religion wants more than anything else to-day is men to *live* for it. Much the same is to be said of the country. The time was when she asked men to die for her. A great multidude nobly responded. Now she asks men to *live* for her. Does she find as many to respond? She asked her children to save her life in her hour of danger. But what if that life degenerate in value, so that men in the future shall ask: Was it worth saving? It matters little that the side of freedom conquered in the war, unless we employ our freedom for worthy ends. It matters little that the Union has been preserved, unless the Union be used as a nursery for noble men.

As we look back over the history of the past, we find that comparatively few of the nations that have been great and then have passed away, have perished at the hands of external foes. The foes that have slain them have been most often such as came not with sword or spear or martial tread or beat of drum, but silently, unnoticed, rising up in their own midst, to corrupt, to divide, to enervate, to poison the fountains of the nation's social, political, and moral life. And so the virtue, the purity, the integrity, the character of the people being deteriorated, it could be only a question of time when the nation would fall. Here undoubtedly lies the greatest danger of nearly every nation in the world to-day. There can be little danger to any people so long as purity, intelligence and justice reign everywhere within its borders. But when ignorance, corruption, intemperance, sensuality, tyranny, loss of moral fiber, loss of justice between man and man and between class and class come in, then look out for earthquakes, social and political overturnings, blood; or, if not these things, then worse,—slow, but inevitable and fatal decay.

I do not mean by this that I apprehend serious disaster to our own nation in any near future: I certainly do not. But, I do not, *because* I believe that the men who have been true to her in time

of war, and their sons as well, are going to be true to her in times of peace; that as millions offered to die for her when the call came, so, many more millions are going to live for her, steadily, self-forgettingly, nobly, as the years and the centuries go on. But if I believed that intelligent, self-sacrificing patriotism, purity and virtue were going to die out in our land, or even seriously decline, then I should have no hope of the permanence of our government, or indeed, of our civilization.

There are dangers in this country threatening us to-day, nearly or quite as serious in their different ways as was the rebellion; and they can be overcome only by meeting them in essentially the same spirit in which we met the rebellion.

What are these dangers? Let me speak of two or three of the more important.

1. I name first intemperance. This is an evil we hear much about, and if our eyes were open we should see much of it wherever we go. Because we are familiar with it we are likely to grow callous to it. But we have no right so to do. It is a practical, a vital matter, of interest to you, and to me, and to every member of society, old and young, rich and poor. Nobody can close his eyes in indifference to it without thereby becoming less than a man. It lies in wait for you, and for your boy, and for your neighbor and his boy; and for the best brain and heart of the land. It has cost the country far more than war has,—I speak carefully and within bounds,—it has cost the country far more than all its wars have, of money, of life, of suffering to men, women and children. If it had brought some good to the country in return for all this fearful cost; if it had made some portion of our people more free or in some way strengthened the nation, as our late war for the Union did, then we could think with more complacency of the loss of life and health and happiness and money it has caused and is all the while causing. But it has blessed nobody; it has made men slaves and not freemen; it has weakened the government, not strengthened it; it has hurt our institutions, political, social, educational, religious, wherever it has gone; it has carried blight and mildew everywhere, and life and good nowhere. It follows, then, that no man can be a patriot in the time of peace, in anything more than a very poor and imperfect way, without being an earnest temperance man. To love and serve your country you must stand between her and her foes. True, no call has come from the President of the United States for 75,000, 300,000, 600,000 men, to enlist against this foe for three months or three years. But from every dearest and most sacred interest of the land the call is coming constantly, as impressive as the tears of weeping wives and mothers, as the cries of neglected children, as the prayers of men who have fallen and have no strength to rise,—the call for volunteers to enlist for life in this holy crusade—holy if ever cause on earth was holy. Young men are wanted in this army, old men are wanted in this army, strong men and brave men are wanted—men who will enlist for duty's sake and their country's, and having enlisted will never turn back, but will be true and heroic, as you were, comrades, in the old days of the war. Your country needs you now as truly as she did then—your love, your wisdom, your devotion, your fidelity, your bravery,—in helping her to overcome this her deadly enemy, that is weakening and vitiating her legislation in both houses of congress and in every state legislature and city common council in America; that is hindering the execution of law and interfering with the administration of justice throughout the land; that is corrupting our politics; that is producing two-thirds of our crime, half our pauperism, one-third our insanity; that is debauching our young men as nothing else is; that lays a heavier burden upon the country, poor and rich alike, than all our taxes, all our education and all our religion; that destroys more homes, beggars more children, and breaks more hearts, than any other single cause known to society.

Do not our hearts thrill again as in the old days, when we hear this call?

If we are still patriots, if we still love our country, we must enlist in this service.

Do not misunderstand me; in saying this I am not urging you to become political partisans; I am not urging you to adopt my views or the views of this man or the other, as to what particular measures ought to be carried out. But I am asking you to be in earnest in the matter; I am asking you to give to it your best wisdom, and your sincerest effort, and not divide over little things. I do ask you to look at this great and serious matter so candidly that you will be able to see it as I am sure it is, something of so deep and vital concern to all classes and to all parties, that it should be lifted once and for all above partyism; so that if any measures offer themselves that give reasonable promise of helping in the direction of temperance, all good men utterly regardless of party should unite in calling for their adoption; and if we have now any laws or ordinances, state or municipal, looking to the same end, that are inoperative, absolutely all good men should join to insist upon their strict enforcement; just as all good men should do everything in their power by agitation, by the diffusion of information, by private example and otherwise to create a temperance sentiment in their various communities.

This question of temperance, this question of trying to rid society and the nation of this awful liquor curse, is not a matter like the tariff for two sides. It is something like the war to save the Union, in which absolutely all patriots, all lovers of their country and their kind, should stand together, shoulder to shoulder, as one man.

2. Another danger that besets our country is that of political corruption.

Political corruption appears in many forms. Certain features of it are particularly noticeable in connection with our presidential campaigns; but other features of it are more noticeable in other times and places.

All of us who have reached middle life remember well the long and disgraceful rule of the Tweed ring in New York City. There are few of our large cities that have not had at one time or another similar experiences; and in some of them such experiences are chronic.

In many a state it is said with too much truth, that the railways elect and control the legislature. Almost everywhere the saloons and liquor interests of the country have an influence in our politics that is a disgrace and a menace. It is by no means uncommon for elections to be carried on the scale of a city or state (I will not say of the nation, though many candid men would add that) by fraudulent voting and false counting. Money is coming to be used in all our more important elections in vast sums—perhaps never in greater sums than in the presidential election of last fall. Offices of public responsibility and trust are coming more and more to be dragged down to the level of mercenary rewards given for work, often very disgraceful work, done for the winning political party. The uppermost rule of politics nowadays, is "To the victor belong the spoils." Civil service reform is laughed at as if it were a great joke, instead of one of the most sensible, practicable and needed reforms the country ever undertook. Our public men—president, senators, representatives, legislators, spend so much of their time and strength in distributing offices to the hungry crowd of seekers, that they are compelled often seriously to neglect their grave public duties. This seems to be one of the leading reasons why we have so much slip-shod legislation, both in our legislatures and in congress. Our legislators simply cannot give adequate time to their business of law-making when they are pressed from morning till night with applications for office.

Now all this is not only disgraceful, but it is seriously evil and dangerous. The tendency of all these forms of political corruption is to grow worse if they are not resisted. But how much worse can they get among us without becoming really threatening to our political life?

What needs to be done? Probably first of all, most of us need to learn to love our country more and our party less. Here appears one of the good ef-

fects of the Grand Army organization. So far as it has any influence in this matter it helps subordinate party to country. It knows no party lines; it only knows one country — the country of all — to which all alike owe allegiance.

We need to learn to defy party whips. Shall a man who is an American citizen, especially shall a man who has worn the uniform of an American soldier, be dictated to contrary to his own reason and judgment, by party managers, in the sacred duty of casting his ballot?

We must learn to dare to vote for good men — and to cross party lines, if need be, to find them.

We must learn to think of offices as belonging to the public and not to party leaders, and insist that the men put in them shall be selected with a view to serving the public, and not to paying off a score to this man or that for party work done.

We must learn to frown in a sterner way than we have ever done upon everything that looks in the direction of impurity at the ballot box. Here is the safeguard of our freedom. We must allow nobody to tamper with this. The selling of a vote we must hold to be a political crime. He who is discovered to have bought votes — even in the indirect way in which so much of our vote-buying is done — should be held to be forever disgraced; never again should he be given an office of public honor or trust, no matter how insignificant.

But above all things else if we are to get rid of political corruption, the best classes of the people, I mean the most intelligent and upright, and those who care for the public weal, must take an active and constant interest in politics. If the men who really care for the welfare of the country let political matters alone and allow them to fall into the hands of unprincipled men, can they complain if these men carry them on for their own personal benefit, and if therefore the public welfare suffers?

No, it is here as it was in the old days of the war. Then the country was in danger. Those who loved her went to her aid. It must be so still. As the patriot in the time of war felt it to be his duty to enlist and fight for the land he loved, so the patriot in the time of peace must go into politics for the land he loves; must keep himself intelligent on political measures because he loves his country; attend primaries for the sake of his country; help make noble platforms and nominate pure men, for the love he bears his country; or if he can do no more, at least vote at every election, intelligently, independently and conscientiously, in the way he believes his country's honor and good demand. Thus he will be doing guard duty for his country, as truly as he ever did on picket in the far south in the old never-to-be forgotten days of the rebellion.

3. Another very serious danger that threatens the country, is the growing alienation between the rich and the poor, or capital and labor. Of course there ought to be no such alienation. Capital needs labor, and labor needs capital. Neither can get along a day without the other. And really, in the long run and looked at in a large way the interest of the one is the interest of the other. But capital is very apt to be greedy and cruel, and labor is not unlikely to be short-sighted and jealous. And so strifes and alienations come. And then, so far as labor is concerned, after all has been said that can be said as to the improved condition of the average laboring man over his condition a century or two ago—the better food he eats, the more comfortable clothes he wears, the better house he lives in, and so on—it still remains very plain to his eyes, and I think to all other unprejudiced eyes, that he is not getting his fair share of the world's increase of good things.

In the little city of Ann Arbor, exceptionally prosperous and favored as we are, there are every winter scores and hundreds of men who for four months or more can get almost no work no matter how hard they try, and many of them try most industriously; and yet they must live all through those months, and a large proportion of them

have families to support, and the little wages of the summer with the most rigid economy will hardly reach beyond the summer.

But if this is the situation here, what is to be said of the great cities?

In New York sometimes there are out of work for many months at a time 40,000, 50,000, 75,000 men; and as many women either out of work, or else working at such wages as will hardly keep soul and body together.

In Chicago there are often 10,000, 20,000, 40,000 men out of employment, and as many women reduced by poverty either to sin or to toil and privation that are very, very severe. And yet in those cities the wealth that is being piled up is untold; on every side are men so rich that they do not know what in the world to do with their money — who live in costly houses and support luxurious establishments, and feast and travel and revel in extravagance, and yet hardly make an impression on their incomes. Is it any wonder that the vast army of the toiling, suffering poor are discontented and envious when they thus see the rich surrounded by their accumulations of wealth which grow larger and larger — gotten for the most part by monopolies and combinations which crush them (the unprotected poor) and their hopes ever more and more completely into the earth!

This is the situation, at least as the poor see it. Do you wonder at the alienations that spring up? Do you wonder at the strikes, and labor leagues, and socialistic schemes, and nihilistic plots, and wars between capital and labor which form such a marked feature of our time? There is nothing strange in any of these under such circumstances. And what has already come bodes something worse coming, almost beyond doubt, unless some means can be found of lessening the chasm which is opening so fearfully wide between the rich and the poor.

Do you think that the patriot has nothing to do for his country at such a time, and under such circumstances as these? Any one who does any thing, however little, to fill up, or to permanently bridge this chasm, renders his country as true a service as he who fights for her upon fields of war.

What can be done? It is probably too early to answer with much fullness or certainty yet. But a few things are perhaps beginning to be clear.

Everything that can be done to make capital and labor realize that they need each other, and the working hand and the directing brain that they are mutually dependent, is certainly good.

Everything that can be done to put justice and sympathy and love into the hearts of the rich, so that they shall feel that they are their brothers' keepers, so that they shall look upon their wealth as a trust, so that they shall realize that privilege creates responsibility, is certainly a step taken in the direction of bridging the chasm.

So is everything that helps the poor to judge intelligently and justly and kindly of the rich, and to be able to look on matters from their stand-point as well as their own.

We shall probably be able by and by to do more than we have done yet in the way of legal remedies for our troubles. For one thing, monopolies and combinations must be controlled so that they shall be less cruel and crushing upon those not in them, and so as to give the rich and powerful less unjust advantage over the poor and the unbefriended. But how to do this seemingly nobody sees very clearly yet. But if we are all patient and thoughtful, and mutually forbearing, and earnestly desirous that justice be done, we shall at last find the solution.

Meanwhile light begins to shine, at two points at least. One is in the long-tried experiment of coöperation. There are various forms of coöperation that have proved themselves worthy of attention. But there is one form that is rising far above all the rest, and is giving promise of helping to bridge the chasm between capital and labor as no other is. It is known as profit-sharing — or the form of coöperation which takes all laborers into partnership in the enterprise which they are carrying on by their labor — thus binding employers

and employed together permanently in common interests. I cannot stop to explain or enlarge; but in the matter of profit-sharing, which has already proved itself practicable in almost every form of business, from the running of a railroad to the carrying on of a manufactory or a printing office or a store or a farm, I believe there is to-day more light appearing to help us in this serious problem of the adjustment of capital and labor, than comes from any other one source.

Another direction in which I see light, is that of arbitration boards or commissions—committees of wise, just, and disinterested men, appointed partly or wholly by the government, to hear complaints and adjust difficulties arising between capitalists and laborers, and thus prevent strikes and lock-outs, and at the same time make justice to prevail better than it does now. In some parts of our own country as well as in some foreign lands these arbitration boards are already in operation, and with, on the whole, excellent results. I think there is real ground for hope lying in this direction.

And now do you not see that the men who with patience, thoughtfulness and care are working out these peaceful solutions of our great and threatening problems, full of possibilities of danger and social and political revolution, are patriots as truly as any who ever fought upon our battle fields?

Unnumbered times in the past have nations been deluged in blood as the results of estrangements not half so deep or widespread as those that have grown out of our present relations of labor and capital in this country. Shall we escape? I do not know. But this I do know, if we escape, it will be the result of the work of our patriots of peace—those employers of labor, who try to be just and helpful to those they employ, whether others are or not; those laborers who, even when wages are low, and work is scarce, and lazy rich men have no pity, try not to be bitter, knowing that bitterness will only make matters worse; those large minded, philanthropic men who try experiments such as those of coöperation and profit-sharing and arbitration of differences, with the hope of finding light in them on the great problem before us all; those good men and true who in any way try to make intelligence and the Christian spirit to prevail in society; thus planting the seed out of which all peaceful adjustment of differences among men really spring.

So, then, I think you see now, something of what I mean when I talk about the duties of the patriot in the time of peace. I might illustrate my meaning in many other directions, but those that I have considered are enough. My thought is simply this: We must not allow ourselves to think of the time of war as the only time in which our country has a right to command us; or the service of the tented field as the only service we can or ought to render her. Rather, we must think of ourselves as belonging to her always, and in duty bound to throw ourselves between her and every foe that threatens her life, as well in peace as in war. We must understand that she wants men to live for her quite as much as she ever wanted men to die for her. I have said we ought to be temperance men for our country's sake; we ought to be opposers of all forms of political corruption, for our country's sake; we ought to do all in our power to draw together all classes,—especially the rich and the poor, who in many places are becoming so much estranged,—and this for our country's sake. Yes, and for our country's sake, we ought to be interested in education, and especially everything that pertains to the welfare of our common schools, for without intelligence among the people, it is plain a republic cannot stand. So, too, for our country's sake, we ought to cherish the institution of the home, and guard it sacredly against every influence that can endanger its integrity or taint its purity. For without pure homes no nation can be great, or strong, or long endure.

If possible, most important of all for our country's sake, we should guard and care for religion. Of course I do not mean by that word much that men call

religion,—rites, ceremonies, the peculiar sectarian dogmas of this church or that, —these might pass away and religion be unaffected; I mean that true, real, eternal religion, whose essence is "to do justly, to love mercy, and to walk humbly with God," as the old Hebrew prophet taught, or "to love God with might, mind and strength and one's neighbor as one's self," as Jesus taught; that simply natural religion of God and the soul which binds man to his Maker, to his fellow and to the Eternal Right, and which is therefore the mightiest source of hope and strength and virtue that man ever found or in the nature of things can find. Does anyone doubt that such a religion, living and reigning in the hearts of men, is the corner stone of first importance on which to build any nation that is to endure? So, then, he who cares for his country, must he not care for its religious interests and guard them as he would the apple of his eye?

Indeed it all comes to this, the duty of the patriot in the time of peace is to be a man, the purest, the truest, the strongest, the bravest man he can become, standing on the side of everything that is good, opposed to everything that is evil, thus living ever for his country, as, if the need came, he would gladly die for his country.

Writes one of our American poets:

Who serves his country best?
Not he who, for a brief and stormy space,
Leads forth her armies to the fierce affray.
Short is the time of turmoil and unrest,
Long years of peace succeed it and replace;
There is a better way.

He serves his country best
Who lives pure life, and doeth righteous deed,
And walks straight paths, however others stray;
And leaves his sons as uttermost bequest
A stainless record which all men may read;
That is the better way.

Comrades of the Grand Army of the Republic, tell me, what means this organization of ours, which we may well think of as so honorable? I well know it means great and precious memories. But does it stand only for memories? If so, believe me its best glory has already departed. But if it means, besides its holy memories, a perpetual reminder that we are still our country's, —that we who once enlisted under her banners in war, will never desert her, but so long as we live will be true to all her interests in peace, then it is an organization whose glory cannot grow dim, and of which both we and the country may well be proud.

My younger comrades, members of the militia of the State, and sons of the defenders of your country, tell me what mean your military organizations to you? Do they mean reminders of the glamour and glory of war? Are they something which operate to make the thought of the soldier's life attractive? Alas, if this be so!

Do you know what war is? Said General Sherman: "War is cruelty, and you cannot refine it."

Said Napoleon Bonaparte, the greatest general of modern times: "War is the business of barbarians."

Said General Grant: "I hate war."

Let not anybody or anything allure or deceive you into thinking of war otherwise than as something inexpressibly horrible, and to be accepted only at the bidding of duty, — duty, stern daughter of the voice of God, whose commands we must not disobey though the cup she bids us drink be the cup of death.

If your military companies and your arms and your uniforms mean to you this—the sacredness of duty, and such loyalty to your country as will make you always throw your influence against war, —going to the field if your country ever falls into real danger, but otherwise living honorable men and faithful citizens through lives of peace, for your country's sake, then your military associations now are well.

Do you know the world is entering upon a new age, and is creating for itself a new and nobler idea of heroism? The old time hero was the man of physical courage; the new hero is the man of moral courage. The old time soldier enlisted to destroy; the new will enlist to save. The old fought with guns and swords to conquer men; the new will fight with ideas, principles, to conquer

error and wrong, to make justice and truth prevail in the world.

To this new and higher soldiership the age invites — invites especially its young men.

MEADVILLE UNITARIAN CHURCH AND THEOLOGICAL SCHOOL --HISTORICAL SKETCH.*

The centennial anniversary of the city of Meadville, Pa., was celebrated last year. The city is a beautiful and healthful one of 10,000 inhabitants, situate within 24 hours of all our leading cities, and noted for its literary institutions and culture. Three years ago the First Independent Congregational Church of Meadville celebrated with appropriate exercises its semi-centennial anniversary.

Here among the rolling hills and valleys of north-western Pennsylvania, had settled early in the century Mr. H. J. Huidekoper, a man of intelligence, liberality and force of character, representing the Holland Land Company. The serious questions, what religious convictions he should seek to implant in his children's minds and hearts and under what church influences they should be reared, led him to a conscientious, systematic study of the Scriptures, and especially of the New Testament, which resulted in convictions substantially in accord with those Christians in England and America who were beginning to be called Unitarian. He became deeply interested in the movement and progress of religious thought led by Dr. Priestley and Dr. Channing, which substitutedf or the doctrines of the Trinity and total depravity and vicarious atonement the simpler ideas taught by Jesus of the fatherhood of God and the brotherhood of man.

As instructors of his children Mr. Huidekoper employed young graduates of Harvard University who were frequently candidates for the Christian ministry and were engaged with reference to their willingness to hold religious services. It was in 1825 that the Rev. John M. Merrick, of Massachusetts, held in Meadville the first regular Unitarian services. The meetings were at first in the old Presbyterian Church (which was permitted by its constitution to be used by others during such times as it should be unoccupied) and afterwards in the court house, where they continued to be held until the erection of a house of worship.

The society was definitely organized in 1829, under the ministry of Rev. Washington Gilbert, and while a roll of membership has been used and preserved, the distinction between the members of the church and the members of the society has not been emphasized, and the vote of the regular members of the congregation has usually controlled all parochial business matters.

The employment of young men in the dual capacity as tutors of Mr. Huidekoper's children and as preachers for the young and growing society resulted in bringing to Meadville a considerable number of men since eminent in the Unitarian ministry. In successive years after Mr. Gilbert, came Ephraim Peabody, George Nichols, A. Brigham, A. D. Wheeler and W. H. Channing. It was under the ministry of Rev. John Q. Day, the first regular pastor, that the present church edifice was erected and dedicated August 20, 1836. The eligible site on the beautiful public square, or park, was the joint gift of Miss Margaret Shippen, who had been a member of Dr. Furness's church in Philadelphia, and of Mrs. H. J. Huidekoper; and the building of simple Doric style was erected after plans made by Capt. George W. Cullum, a West Point graduate and since a distinguished United States General. Miss Shippen subsequently gave her house adjoining the church to the Society for a parsonage. To the contributions of the citizens of Meadville interested in the liberal Christian movement substantial gifts towards the building were added from the Unitarian Church in Philadelphia and other friends. An organ was presented by members of the Unitarian Society under Dr. Hosmer's charge in Buffalo. In

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* The above sketch, both in form and substance, is largely taken from articles prepared by Profs. Cary and Barber for the Meadville Centennial in 1888. J. S.

1874 substantial repairs and changes were made in the church, a new organ having some years before been substituted for the old instrument, and in 1876 the needs of the Society and Sunday-school were met by the erection of a separate chapel with commodious rooms for the Sunday-school, social gatherings and various parish uses.

The next pastor of the church was Rev. Henry Emmons, who continued in that relation till the spring of 1843, when he was succeeded by Rev. E. G. Holland, afterwards a leading minister of the Christian connection, who remained for a year. Rev. James Freeman Clarke first visited Meadville on his way to Louisville, where he had his first settlement, and, following Mr. Emmons, he occupied the pulpit for a few months, as he also did at a later period.

In October, 1844, Rev. Rufus P. Stebbins came to Meadville to become at once the pastor of the church and the president of the newly established Theological School. His energy, ability, and organizing powers were speedily felt throughout the community, and accomplished much to promote Liberal Christian views and social and humanitarian reforms. He is still widely remembered as a preacher and lecturer, as he is also known and honored throughout the country as a religious educator.

Rev. N. S. Folsom, D. D., succeeded Dr. Stebbins as pastor, when the duties of the latter compelled his retirement from the pulpit in 1849. Next in succession was Rev. C. A. Staples, in 1853, who remained about three years, and was then followed by Rev. Rush R. Shippen, who had been like Mr. Staples a student and graduate of the Theological School. Mr. Shippen was also a son of this church, belonging to a family identified with its interests from its formation, and it enjoyed under his ministry a high degree of prosperity during his brief stay. Rev. Oliver Stearns, D. D., who had succeeded Dr. Stebbins as president of the Theological School on the retirement of the latter in 1855, preached in the morning of the year following Mr. Shippen's withdrawal (1858–9), Prof. Folsom officiating in the evening. The later ministers of the church have been Richard Metcalf, 1860–65; J. C. Zachos, 1866–68; H. P. Cutting, 1870–73; R. S. Morrison, 1874–78; J. T. Bixby, 1879–83; William P. Tilden, 1884–85; H. H. Barber, 1885, and continuing to the present time.

The ministries of Mr. Metcalf and Mr. Morrison were broken and terminated by illness; and the devoted work and character of each are remembered with grateful appreciation by the society and the community. In the intervals between these ministries, the church has been acceptably served by President Livermore, Professors Cary and Huidekoper, and others.

The membership of the church has never been large, nor have its views been very widely extended through this community and section of Pennsylvania. Yet its faith has helped to form the characters and mould the lives of a considerable number of worthy and useful men and women who have lived here; and to be their solace in bereavement and their hope for the life that now is and for that which is to come. Its members, too, have been among those who have led or helped in most of the charitable, philanthropic and reformatory work that has sought to stay evils or advance the best interests of the community and of mankind.

Closely connected with the life and activities of the Society has been the Meadville Theological School—each reciprocally aiding, supporting and inspiring the other. Prior to 1843, several plans had been suggested for the establishment of a Unitarian Theological School in some part of the West, but none of these projects assumed definite shape. And, even, when toward the close of that year, Rev. Frederic Huidekoper ordained as a Unitarian minister-at-large, began to exert himself to establish the Theological School, it was scarcely expected that the result would be the development within his own lifetime, of a flourishing institution supplying to the Unitarian denomination a large proportion of its active and suc-

cessful clergymen east as well as west, besides sending out many efficient workers into other fields.

The first session of the school was held on the first of October, 1844, five students being in attendance. From that time to this there has been a gradual increase in members (though with many fluctuations) until the roll of the present academic year shows an attendance of thirty-seven.

The American Unitarian Association coöperated with its Meadville friends in inducing Rev. Rufus P. Stebbins to assume the presidency of the new institution, and he at once entered upon the work, presiding with marked efficiency for a period of twelve years. He was succeeded by Rev. Oliver Stearns, D. D., and he seven years later by Rev. A. A. Livermore, who this year completes his twenty-sixth year of honorable service. Prof. Huidekoper retained his connection with the Board of Instruction until 1855, and thereafter for several years continued to give instruction in the school whenever circumstances made it necessary, and the state of his health allowed. To this chosen work he has freely devoted a large part of the studies and active years of his life.

In addition to the foregoing, professorships at various times have been held for longer or shorter periods by Rev. George W. Hosmer, D. D., Rev. David Millard, Rev. A. D. Mayo, Rev. Austin Craig, Rev. J. C. Zachos, Rev. Charles H. Brigham, George J. Abbott, Esq., and Rev. J. T. Bixby. In 1862 Prof. George L. Cary accepted the professorship of New-Testament Literature, which he still continues to hold; and in 1884 Rev. H. H. Barber accepted the professorship of the Philosophy and History of Religion, which he still continues to hold. In addition to the regular courses of study and lectures, interesting and instructive lectures are given each year by non-resident professors and by Unitarian ministers interested in the institution.

The corner-stone of the present school building was laid July 1, 1852, and the dedication of the edifice as "Divinity Hall" took place on July 28, 1854. Its present accommodations are taxed to nearly their full capacity, and there is need of a separate building for the reception of the library, which consists of some 18,000 volumes, and also of a separate building for the custodian. There is also need of funds to endow another professorship, which it is proposed shall be called by the name of our revered and loved friend, James Freeman Clarke. The charter of the school is altogether unsectarian, and forbids the application of any denominational test to candidates for admission. The result of this freedom has been that students have come to the institution from many different branches of the Christian church, although the great majority of its graduates have found their way into the Unitarian ministry. The course of instruction is not limited to the study of the tenets and usages of the Unitarian denomination, with which the institution is especially affiliated, but an effort is made to give a broad and comprehensive theological education, while not forgetting that training for the practical work of the ministry with a view to which the school was originally established.

JOSEPH SHIPPEN.

Meadville, Pa.

GROWTH OF UNITARIAN THOUGHT SINCE THE PROTESTANT REFORMATION.

III. DEVELOPMENT IN ENGLAND.

THE STRANGERS' CHURCH.

At the earliest dawn of the Reformation, Wiclif had sown the seed of religious freedom in England, which did not fail to find nurture. Perhaps nothing more practically fostered the growth of liberal religious thought than the establishment in London of the Strangers' Church. It was founded in 1550, under a charter from Edward VI., allowing "Germans and other strangers" to worship according to their own customs.

Here enlightened scholars from all parts of Europe met and discussed the dogmas of the Catholic Church in the light of widening knowledge, keener criticism and independent reason.

The charter under which the Stran-

gers' Church was organized provided—

1. The society should form a separate corporation in the city of London, they and their successors.

2. The king gave and granted the temple or church lately of the Austin Friars.

3. The king commanded the Mayor, Sheriffs and Bishop of London and all others, that they permit the members of this church freely and quietly to "exercise their own rites and ceremonies notwithstanding that these may not agree with the rites and ceremonies practiced in our kingdom."

This charter was a herald of religious liberty; here was a church legally established and recognized which was under the control of no Ecclesiastical Court, and was free from the restrictions of council and prelates.

The first superintendent of the church was John à Lasco, an exiled Polish nobleman, who sought in London a refuge for Dutch Protestants now in danger of Catholic persecution. Through the high birth and position of à Lasco and his great courtesy, and through the endeavors of Cranmer to bring to England the best Biblical scholars of the continent, many famous preachers were to be heard discoursing with a freedom never before possible. But the storm of Catholic reaction in England under Mary Tudor closed the little Strangers' Church at Austin Friars and scattered the members into Germany—up and down the Rhine—and into Switzerland.

Under Elizabeth the church was again opened. The Protestant Queen had the same building they had before occupied in Austin Friars cleaned and fitted up at her own expense (1560); and the privileges granted by Edward VI. were confirmed.* Many connected churches were established by bands of foreign religious refugees, not only in London, but at Canterbury, Colchester, Maidstone, Southampton, Norwich, etc.†

In these churches discussions of heretical subjects kept coming up and the under-current of dissent from orthodoxy was strengthened.

JOHN BIDLE, 1616–1662.

Born at Wotton-under-Edge, Gloucestershire, England. Well educated. Appointed Principal of the Free-school of St. Mary's, at Gloucester. Imprisoned for public expression of heretical views 1645. Act of Oblivion passed and Bidle liberated, 1652. Again imprisoned, but released by Cromwell, 1655. Imprisoned again, 1662, and died from bad treatment in gaol.*

John Bidle struck the first great blows that cleared a place for definite Unitarianism. He compelled recognition for independent religious opinion. He advanced boldly to his work. He stood out in the open when it was the common policy, and very much safer for one's personal interest, to keep under shelter. He did not play hide and seek in the bushes, and simply endeavor to spy out as much of the enemy's action as he safely could; but he held his Bible in his hand and strode down upon the enemy's guns, self-regardless. Bidle studied the Scriptures in such a thorough and unprejudiced manner as to come to some original conclusions, which he afterwards found closely related to the opinions previously held by the Socini. He was not the man to keep back from his friends the light he had discovered for himself, and his bold heresies were soon the talk of the town of Gloucester, till, the Parliamentary Commissioners coming along, who had the eyes of vultures for all offenses against ecclesiastical law, poor Bidle was sent to the common gaol.

This was the beginning of a life passed, with a few short intervals of precarious liberty, almost entirely in dungeons. But neither dungeons, nor the prospect of torment and death at the stake, made him quail. From the depths of his prison-cell he cries out that his persecutors, instead of answering his arguments, muddle themselves and everybody else by vain talk about "subsistencies," "moods," "and such-like brain-sick notions, that have neither sense nor sap in them," and he gets

* Collier's "Ecclesiastical History of Great Britain," vol. VI., p. 443.

†It was in the church established at Norwich that the Martineaus, now leaders of English Unitarianism, were brought up.—Bonet-Maury's "Early Sources of English Unitarianism," p. 134.

* Important works: "Twelve Arguments," 1642; "Confession of Faith with regard to the Holy Trinity;" Translation of Przykowski's "Life of Sozzini," 1653.

published his "Twelve Arguments, drawn from Scripture, wherein the commonly received Opinion touching the Deity of the Holy Spirit is clearly and fully Refuted." Parliament feels itself deliberately insulted, and immediately orders the work to be burned by the hangman, and then passes an ordinance making the denial of the Trinity punishable by *death*. This might have crushed a daring imposter, but John Bidle coolly issued two more works in which he stoutly maintains his Unitarian views, declaring there is no other authorized interpreter of Scripture than *reason*.

Under the clemency of Cromwell, however, the Act of Oblivion was passed (1652) and Bidle, being released from prison, ardently, like a true apostle, entered immediately into active work, making known his views and gaining many disciples. Cromwell was obliged to banish him to appease the clamor of Presbyterian and Independent ministers, but at the same time gave him a pension for his comfortable support, and soon allowed him to return to England. After the Protector's death, Bidle was again thrown into prison, and died there from starvation and filth, before he had reached the prime of life.

Little as he apparently accomplished, he had really started a liberal and rational movement of the most permanent sort; he had mapped out the ground upon which modern Unitarianism was not only to *stand* but to *grow*. Unremittingly, fearlessly, he had insisted upon the dignity of individual reason, and his grand spirit did not depart childless. The strength and worth of his work is in no way so well shown as by the number of devoted and enthusiastic followers who openly declared themselves for a liberal faith. John Knowles and John Cooper, in Gloucester, Nathaniel Stuckey and Thomas Firmin and Thomas Emlyn, in London, did not let the good cause sleep. Stuckey was carried off by the London plague before he had acquired maturity, but Knowles and Emlyn followed Bidle through the prisons, while Cooper, succeeding to the mastership of St. Mary's Free-school, was ejected by the Act of Uniformity, and established a Unitarian church at Cheltenham.

The spirit in which these men maintained the great principles they suffered for is well shown in a few words from the diary of Thomas Emlyn:* "I thank God that he did not call me to this lot of suffering till I had arrived at maturity of judgment and firmness of resolution, and that he did not desert me when my friends did. He never let me be so cast down as to renounce the truth or to waver in my faith. I am willing to give up my name to reproach, or to lose it in silent obscurity, if that may be. I have already suffered the loss of many things, but I do not repent." There was no doubt about their Unitarianism. Of Christ, Emlyn says: "We may regard with fervent gratitude so great a benefactor, but our esteem and rational love must ascend higher, and not rest till it centre in *his* God and ours."

Among these immediate followers of Bidle, while some preached the new theology fearlessly and bore persecution nobly and stood out before the world as prophets lighting the way, others less inspired were working along obscurer paths. Of these, Thomas Firmin, a successful merchant, is a good example. After attending Bidle's services in London, he used his influence and money in spreading liberal religious views throughout the country. He collected and issued at his own expense the first series of the well known "Unitarian Tracts," which formed the nucleus of a constitution, as it were, for a visible Unitarian church. So fast did the seed now begin to take root and sprout that the attention of the House of Commons was called to the threatened danger, the Act of Toleration of 1689 having given liberty of religious opinion. The House addressed a petition to the King (King William III., 17th Feb., 1698) in which they did "beseech his majesty to give effectual orders for suppressing all pernicious books containing impious doctrines against the Holy Trinity, and other fundamental articles of our faith:"

* "Volume of Tracts," etc., published in 1719. See Turner's "Lives," vol. I., p. 76.

and an act was immediately passed "for the effectual suppressing of Blasphemy and Profaneness,"* which excluded all professing Unitarianism from any office, debarred them from the privileges of citizenship, and made imprisonment the punishment for a second offense.

But the rapid advance of rational thought in regard to the great doctrines of the church made at this time, is evident when we recall that such men as Milton, Newton, Locke, left records of their final judgment in favor of Unitarianism.†

THEOPHILUS LINDSEY, 1723–1808.

Born at Middlewich, England. Became Fellow of St. John's College, Cambridge. Travelled through Europe as tutor to Duke of Northumberland, 1754–1756. Established as vicar of Catterick, Yorkshire, 1763. Organized the first Sunday-school, meeting at his own house, 1764. Petitioned Parliament for relief from subscription by the clergy to the Thirty-nine Articles, 1771. Resigned his vicarage on final refusal of Parliament to hear the petition, 1773. Built Unitarian Chapel in Essex Street, London, 1778. Retired from all active work, 1793.‡

To understand the work of Theophilus Lindsey in the Unitarian cause, we must consider the peculiar party in the established Church of England from which he came. This party, probably in part the outcome of the wide circulation of the "Unitarian Tracts," objected to the binding regulations enforced upon every clergyman entering the established church, especially to the Athanasian Creed and many of the Thirty-nine Articles to which the clergy were compelled to subscribe. The dissatisfaction secretly spreading, at last broke out openly in a petition to Parliament signed by two hundred clergy of the Established Church (Feathers' Tavern Petition, 1773), asking for relief from subscription to the articles. The House of Commons refused by a large vote (217 to 71) *even to receive* the petition, and has never up to to-day made any change in the regulations regarding subscription. What then became of the two hundred clergy who, warned by their own reason of the hypocrisy of their position, had signed the subscription relief petition? It is hard for us to credit them with any sort of manliness or sincerity. With the exception of one man, they went back to their well paid livings, their comfortable parsonages, and fattened themselves upon pay that it soiled their consciences to receive. Cushioned chairs, jewelry for their wives, sleek horses, silver plate, and port wine,— to keep these seemed essential, even though it necessitated the wearing of a spiritual garment they knew to be embroidered with falsehood.

What of the one man left? But *one*, may his name ever live in honor, had the courage of a true *man*, Theophilus Lindsey. He had married an archdeacon's daughter and was in full enjoyment of a comfortable living, but he sent in his resignation in spite of the anger of his father-in-law and the sneers, threats and taunts of false friends. Selling his books to pay his expenses, he got up to London, and, in 1778, established in a little auction room on Essex Street the first openly Unitarian Church in the country. The one hundred and ninety-nine other signers of the petition "contradicting their own liberal views every time they read the creeds"* became impotent and powerless; the one true man effected a revolution in religious thought. For twenty years he conducted Unitarian services in the Essex Street Hall, and lived to see great changes in the attitude of the public mind towards the liberal religious views he had fought for so bravely.

JOSEPH PRIESTLEY, 1733–1804.

Born at Fieldhead near Leeds, England. Educated by an aunt in strict Calvinism. Studied at Daventry under Dr. Saml. Clarke. Settled as minister of Needham Market Church, in Suffolk, 1755. Removed to parish at Nantwich, 1758. Went to Warrington as a teacher, 1761. Appointed minister of Mill Hill Chapel, Leeds, 1767. Became literary companion to Lord Shelburn, 1773. Settled as minister of church in Birmingham, 1780. Mob burned his house and destroyed his library and scientific apparatus,

* Statute IX. and X., William III., c. 32. 1698.

† Milton's "De Doctrina Christiana." Discovered 1823. Newton's "Historical Account of Two Notable Corruptions of Scripture" 1690.

‡ Important works: "An Historical View of the State of Unitarian Doctrine and Worship from the Reformation to our own Times," 1783. (In this he claims Burnet, Tillotson, S. Clarke, and Sir Isaac Newton, as Unitarians).

* Herford's "Religion in England," p. 319.

1791. Removed to London and succeeded Dr. Price as minister of Gravel Pit Meeting House, Hackney, 1791. In 1794, emigrated to America, and settled at Northumberland, Pa., where he died, 1804.*

Contemporary with Lindsey was Joseph Priestley, the great discoverer, scientist and scholar, who began forcibly to influence the religious thought of the day towards Unitarianism. He was preaching in a Presbyterian church at Birmingham, but his logical mind in its keen investigations soon reached the liberal views that afterwards became so dear to him. He carried them to their legitimate conclusions in affairs of conduct, as well as in matters of theology, and roused all the bigotry and unreason of the age against himself. His sympathy with the oppressed proletariat of Paris, who rose at length in the Revolution, caused his house to be sacked and compelled him to seek safety in America.

Cold and keen, Priestley, making the protest of Unitarianism against the mysticism and unreality of orthodoxy most pronounced, carried the analytical method to its extreme extent, stripping away everything not logical. Prof. Huxley says of his philosophical writings: "They are among the most powerful and unflinching expositions of materialism and necessarianism which exist in the English language." Needful as this influence was to make clear the rights of human reason and individual conscience, it was not altogether favorable to the rich *development* of religious *life.* Religion became terribly negative. God was in danger of being regarded as only a skillful mechanic who had started the machine of the external Universe and retired, regardless of his work.

Priestley's great help to the growth of Unitarian principles was in the use of shears and pruning knife. He relentlessly trimmed away conventionalities, the poetry of tradition, and the mystery of accepted faith, and left only the sturdy stock of rational theology, a strong plant for others to cultivate. In America he contributed much to the spreading of Unitarian principles, through preaching at Northumberland, lecturing at Philadelphia, and constant publication of letters, pamphlets and books.

From these closing days of the eighteenth century, Unitarianism gained rapid headway, forming many societies on the platform of "freedom from doctrinal test in membership." They gained many strong supporters throughout the country, till in 1813, they were recognized by Parliament through the passing of the Wm. Smith Bill (which removed all penalties for denying the Trinity) as having a right to *existence.* It is, however, less than fifty years ago that Unitarians were allowed by the Dissenters' Chapel Act (1844) to *own property:* so modern are our present ideas of religious toleration.

Once legally recognized by the State, English Unitarians turned their attention to other difficulties. Relieved from struggling against legal oppression, they championed the rights of human reason and individual conscience in all fields. "Unity of spirit, diversity of gifts," became their cry. They were students in the cause of intellectual development. German and French criticism were examined and the Scriptures freely interpreted in the light of reason.

FREDERICK B. MOTT.

Salem, Mass.

ORGANIZED UNITARIANISM IN ENGLAND.

The following information regarding the present working machinery of the liberal churches of England we take from the last Year-Book of the American Unitarian Association:

The theological schools from which all the liberal churches of Great Britain mainly draw their ministers are three in number, namely: Manchester New College (founded in 1786, but really a continuation of the older Warrington Academy), of which Dr. Martineau had long been the head till his resignation in 1885, the present faculty being Rev. James Drummond, LL. D., Principal, with Rev. J. Estlin Carpenter and Rev. C. B. Upton; the Unitarian Home Missionary Board, established in 1855, to afford a theological training to men who have not been

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*Important works: "Institutes of Natural and Revealed Religion"; "History of the Corruptions of Christianity"; "General History of the Christian Church." All his very numerous writings have been published in a 25 volume octavo edition, edited by J. T. Rutt, 1832.

able to have an academic course, but who show marked fitness for the ministry; and the Presbyterian College, Carmarthen, Wales, a survival of the old Presbyterianism before the Unitarian division, which still continues entirely unsectarian, orthodox and Unitarian tutors and students working together in harmony.

The working centre of all the Unitarian churches is the British and Foreign Unitarian Association, founded in 1825 (the same year as the A. U. A.). There is also a National Conference, established in 1882, and meeting once in three years. Secretary, A. W. Worthington, Old Swinford, Stourbridge.

The headquarters of English Unitarianism is the British and Foreign Unitarian Association offices, Essex Hall, Essex Street (on the site of the first Unitarian church), Strand, London; Secretary, Rev. Henry Ierson. Here American Unitarians visiting London can always be sure of a welcome, and can obtain further information about our churches. The English Unitarian newspapers are: "The Inquirer," weekly, price 2d.; "The Christian Life," weekly, price 1d.; and "The Unitarian Herald," weekly, price 1d. The "Unitarian Pocket Almanac," published at "The Unitarian Herald" office, 20 Cannon Street, Manchester, supplies full information about all Unitarian and allied churches, institutions, etc.

The present number of liberal churches in Great Britain (Unitarian and others, such as Presbyterian, General Baptist, Free Christian, Universalist, etc., in fellowship and habitual association with them) is three hundred and fifty seven.

THE CHRISTIAN RELIGION NATURAL.

If there is one idea which we associate with the Christian religion of more importance than any other, it is that its teachings and requirements are natural, not in the sense that it originated with man, but that it is perfectly consistent with the nature of man and adapted to his highest needs. This idea is essential, as it removes many an objection to Christianity and strips it of those absurd dogmas that make it repulsive to man.

Too long has religion been looked upon as foreign to man and hostile to his worldly interests. This feeling has been intensified, if not created, by the peculiar manner in which theology has been presented to the people. The realm of spiritual truth has been placed far beyond the natural man. He has been represented as dwelling solely in a region at war with this realm. Man was created with a nature averse to all that is morally good, so that he instinctively repudiates everything pertaining to the domain of religion. His appetite is so perverted that he loathes spiritual truth. The bread of heaven and the water of life are repulsive to him. He has no aspirations which they can satisfy. They become palatable only after he becomes "converted," or "changed from nature to grace," which embodies a sentiment hostile to the gospel idea of man's relation to the truth.

On the contrary, the gospel contemplates first bringing the sinner back to nature rather than turning him from it. What is nature? That which God has created, and hence it cannot be otherwise than good. Jesus tells us that we must be converted and become as little children before we can enter into the kingdom of heaven, or become his disciples. We must become pure and humble like them before we shall be brought into harmonious relations with God who created us upright.

We take an illustration of the prevailing idea from Beecher's lectures before the Yale divinity students. After quoting Barnes on revivals, who defines conversion as something that it is "beyond human power to produce or control," Mr. Beecher says that this implies concerning God's work in the human soul, that it is "outside the pale of observation, reasoning and deduction," that "God works without any sense of law," that "spiritual phenomena stand outside of mental philosophy," or "the exposition of the great natural laws that regulate human thought and feeling."

He then gives his experience with Dr. Humphrey and Dr. Hitchcock, President and Professor of Amherst College, where Mr. Beecher was educated. Both of these men possessed great logical powers, and sturdy common sense. They were in the habit of reasoning closely in the province of mental and moral philosophy and natural science, for those departments were under the operation of certain well-defined laws. But when

they entered the domain of religion, unlike the apostle Paul, they seemed to ignore reason as pertaining to practical life, and to look for something very mysterious and wonderful beyond the province of natural law. Hence, when Mr. Beecher goes to Dr. Humphrey to get some light on the subject of conversion, after relating his religious experience, he is thus addressed: "My young friend, you are manifestly under the strivings of God's holy spirit, and I dare not touch the ark with a profane hand. When the spirit of God strives with man, he is his own best interpreter."

What a spectacle is this! A young student goes to his venerable teacher and pastor to get some relief from the burden of anguish that is weighing down his soul, and that teacher turns him away with the expression that he dare not attempt it, but directs him to await God's action in the struggle!

At a subsequent period, he, with other seekers after truth, desires to converse with Dr. Hitchcock on some religious theme, when the doctor dismisses them with the exclamation: "I see that this room is filled with the Spirit of God. I am awed and subdued. I dare not attempt to mingle human wisdom with the workings of God's spirit." Despite the feeling of reverence, humility and sincerity manifested in this remark, I cannot help thinking that the doctor had an entirely wrong conception of the operation of God's spirit. In pagan lands this would be called superstition, which consists in our attributing to some influence, mystic, unknown and unknowable, what can be brought within the sphere of common sense.

The gospel in its influence upon the human soul works not beyond the domain of nature, but within it. It is not inconsistent with natural laws. Conversion is not an unnatural process, but a change from sin to righteousness in strict agreement with the operations of moral law. Man sins because he wills to sin, moved by some ulterior object. He repents because he sees the folly of his course and desires to forsake it. In sorrow for his misdeeds, he turns to God with a determination henceforth to conform to his law. God forgives him and encourages him in his purpose to lead a pure and holy life.

There is nothing unnatural in this. There is nothing in it more mysterious than the ordinary workings of natural law. It is in perfect accordance with the operations of the mental and moral powers of man's being. All the moral good which man receives comes to him through the process of law. There is nothing more mysterious in the workings of spiritual than in physical law. We say that a man who conforms to the law of gravity, for instance, the laws of health, the laws of the seasons, or day and night, is a wise man. We are foolish if we throw ourselves down a precipice, dash our heads against a stone wall, refuse to acknowledge the succession of the seasons, or day and night, or obey the sanitary laws. It is just as foolish for us to refuse to obey moral law and conform to God's will.

Religious teachers do an incalculable wrong to men and put an indelible stigma upon religion by separating its operations from natural law, and putting them outside the ordinary processes of the human mind. It leads us to ignore efficient causes and attribute the conversion of the individual soul to some unknown and mysterious agency, upon which we ponder with silent awe. It is this which drives men of intelligence from the consideration of the whole subject of religion. They are led to look upon it as something to which they must blindly adhere, and they can not reconcile this with their habits of thought and action. They turn from it with disgust and contempt.

It is this view of religion which digs an impassable gulf between it and science and makes them appear to be hostile to each other. It dissuades sinners, too, from examining the claims of God's grace. They take a wrong view of the process of redemption. They are led to believe that sin is a pleasure. They do not appreciate the profound significance of Paul's statement: "The wages of sin is death, but the gift of God is eternal (spiritual) life through Jesus Christ our Lord," or that other passage:

"He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap spiritual life." The sinner is foolish to fight against God's laws, and he only is wise who conforms to them.

The Christian religion is not superstition. It is God's noblest gift to his children. It is an antidote for all our woes. It makes this world more beautiful, enables us more fully to enjoy the bounties of divine love, and lights up with heavenly radiance the passage-way to the tomb.

"Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure,
Here speaks the Comforter, tenderly saying,
'Earth hath no sorrows that Heaven can not cure.'"

Let religious teachers offer religion as a blessing to mankind and as much adapted to man's nature as the air we breathe, the food we eat, the sunlight which drives away the darkness, and a great revolution would be wrought in the religious world. Men would welcome what they have despised, and rejoice in what they have before regarded as hostile to their peace.

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THE OLD BIBLE STORIES.

[*Chapters from a forthcoming book of Bible Stories by Brooke Herford.*]

V. How Abraham left his own Country.

It came into the mind of Abraham that he must go away, away from his own country, and seek a home somewhere else.

Abraham was one of the chiefs of those Eastern peoples of whom the Bible tells us, and from whom the Jews first of all sprang. Those peoples worshipped idols. Some made images of gold or silver, and called them gods, and said prayers before them. Others worshipped the sun, and some, the moon. But into the heart of Abraham had come a better thought, of one Almighty Being, greater than any image or idol, greater even than sun or moon. He believed this God was always near him, though he had no image of him. So, instead of going to the idol-temples, or bowing down to the sun or moon, he used to pray in his own heart, and he taught his own household so. Then the people became angry with him. It was told in after times that they sometimes even tried to kill him, and anyhow we may be sure that they let him have little peace, and were always trying to make him worship their gods. It was of no use, however. Abraham went on in the way he felt to be right; only it became plain that he would never have any peace there, and that if he was to train his household and his servants in his own better way of worship, he must go away.

But Abraham did not want to go away. When the thought came, he put it from him. He loved his country and his people. It would be a terrible thing to leave them. Besides, he was an old man now, more than seventy years old, and he had great wealth of cattle and sheep and camels, and above a hundred servants and their families, and they were all settled in their land, and none of them would want to leave it. Moreover, he had no son to take his place, so that it might well seem to him that, if he went away, when he died there would be no one to take his place, and his people would only be scattered. So he put the thought away from him.

But the thought would not be put away. It kept coming again and again, as if a Voice were saying to him: "Abraham, arise, and go away!" It seemed to him as if it was the voice of his God speaking to him, and telling him that he must gather all together, and go quite away, into some place where they might be a people to themselves, worshipping the one true God. And as he thought of all this, clearer and clearer seemed to come the Voice in his heart, saying to him: "Go thou away, away into a country that I will show thee, and I will make of thee a great people, and I will bless thee, and in thee shall all the families of the earth be blessed."

This was what was ever afterwards handed down among his people as "the Promise." They did not know how the blessing was to come, but somehow, they would grow into a nation, and all the

world was to be blessed through them.

So, at last, Abraham gathered all his servants and camels and asses and cattle and sheep. With him, too, went his aged father Terah, and his brother's son Lot. Can you not think how the people would laugh at them? Why should they want to go away? and where were they going? Abraham could not tell; only he was sure his God would guide him. It must have been very hard for him, but still the Voice within kept bidding him depart, and at last he gave the word and all the great company moved slowly away.

They did not go far at first. They came to a pleasant place named Haran, not further from their old home than a quick runner could go in a day, and there they settled down for awhile. It was too near the old places, however. And when the aged patriarch, Terah, died, Abraham seemed to hear the Voice again, bidding him go further away. So they all moved off again, and this time they crossed the great river—the Euphrates—which had seemed to shut in their land from the rest of the world, and began their slow migration southward across the great plains.

Day after day they journeyed slowly on. The plains were very wide, and with all those flocks and herds they could go but a few miles each day; but still they kept upon their way. Sometimes they came where there were palm-trees and wide pastures, and pleasant pools and wells, and then the little tribe rested, staying sometimes many days; until some thought that Abraham was going to settle there. But no. By and by, came the feeling again—"Arise and depart: for this is not thy rest";—and the tents were folded again, and fastened on to the backs of the camels, and their wandering began once more.

Only one thing they remembered afterward of that long journey. Each evening, when they rested, the people saw Abraham make a rude altar of stones, and light a little fire upon it, and as the smoke curled upwards, they saw him with his head bowed down, worshipping. But *what* was he worshipping? There was no idol there for him to bow to, and he was not bowing to the sun or moon; yet they saw his lips moving and knew that they were moving in prayer. And so, little by little, it came to them that Abraham really felt his God near to him, though they could not see him, and the word grew up that Abraham talked with God, as a man talks with his friend; and they began to call him "The Friend of God."

This was the name by which all men came to know him. He was also called Abraham, the Hebrew, which meant the man who had come over the great river. But most beautiful is this other name, "The Friend of God." So did this come to be his name, that thousands of years after he was dead, all through those Eastern countries, when they spoke of him, they called him just "The Friend," "The Friend of God;" and even to-day, if you should go into those lands, you would find it still the same. They still speak of him as "The Friend." For it came strangely true, what he had felt the Voice of God telling him. That little tribe did in the end grow into a great people; and they were the one people who worshipped one Almighty God; and that thought of the one true God lived among them, and in after times became brighter and clearer; and they grew into the people of the Bible, and from them came these Psalms which all men love, and this Bible which is read to-day. And all this has come because, when the Voice spoke in his heart, Abraham believed it, and went forth, not knowing whither he went.

VI. Abraham's New Home.

After many, many days' wandering, Abraham and his people came into a land quite different from the great plains over which they had been traveling. It was the land of Canaan,—a country of hills and valleys, with great groves of oaks and olive trees. There were people in it, but they were friendly to these strangers, who had come from beyond the great river, and they let them settle down in the land. So there Abraham stayed and set up his tent and builded an altar. And into his heart came the same Voice to which he had so

often listened before; and it seemed to say: "Unto thy children will I give this land!" But Abraham wondered, for he had no son, and he was now quite an old man.

But then came a great blessing, for a little child was born to him, and there was great rejoicing among all his people. They said: "Now, Abraham has a son." And they were so glad that they all laughed when they told it to one another; and so the little child came to be called "Isaac," which in their tongue meant "laughter." It seemed such a wonderful, unexpected blessing, this child of his old age, that in after times there grew up a story that angels had come to his tent to tell him that a child was to be born to him, and they said that Sarah, his wife, had *laughed* at the thought of such a thing, and that *that* was why they gave him his name. More likely, however, it came from all the people being so glad and merry over it. But, whichever way it was, they called the child "Laughter,"—little "Laughter,"—or "Isaac," as their word was. And Abraham rejoiced and praised God, and was more than ever sure that it was really God who had been leading him. For now he had a son to take his place. It seemed already as if God was fulfilling that word which had come to him, that he would make him a great people, in whom all the families of the earth should be blessed. And as he slept at night, a vision came to him, in which God seemed to speak to him again, saying: "Fear not, Abraham! I am thy shield and thy reward, and thy children's children shall be without number as the stars in heaven!"

All things prospered with him. He was very rich in cattle and silver and gold, and when there came a famine in the land, and he went down into Egypt, and dwelt there a while, the Pharaoh, or King, of Egypt received him like a prince. There was a story told in after times that while Abraham was in Egypt, he tried to pass off his wife as his sister, because she was such a beautiful woman that he was afraid the King of Egypt might want her, and that he would be put out of the way, if he was known to be her husband. But this was also told of Isaac, his son, and it is more likely to have been true of him. Whichever way it was, however, Abraham did not remain in Egypt, but went back and lived in Canaan, where he had first come. And there his wealth increased, till all the people round regarded him as a chief and a prince. Better than being a prince, however, he was a kind and noble man. There is a story about him which shows this.

You remember that among those who came with him when he left his own land was Lot, his brother's son. Lot also had cattle and tents and servants of his own, but for a long time they all kept together as one great tribe. At last, however, the herders of Abraham's flocks and those of Lot's began to quarrel, because they both wanted the best pasture grounds, and one day they fell to fighting. Now, Abraham was the chief, and if he had liked he could have kept the land for himself, and have ordered Lot and his people to go quite away. But Abraham was too noble a man to do so. He took Lot with him to a high hill, from which they could see far and wide over the country, and told him to take his choice where he would live. "Let there be no strife, I pray thee," he said to Lot, "between me and thee, and between my herders and thy herders. For we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Was it not a great thing, to give the choice to the younger? And this was at a time when all men believed in taking the best for themselves, and fighting for it, if they had to do so. A very different man was Lot, and when Abraham offered him the best, he took it and moved towards the fertile country about Sodom and the cities of the plain. But Abraham did not mind. He felt sure the God who had brought him so far would still take care of him, and as he looked upward in this trust, the Voice which he had so often heard, came to him again, bidding him look abroad

over all the land, for that God would sometime give it to him, or his children after him, and that somehow they should yet come to be a great people. And Abraham believed that inward Voice, and moved his camp away to the plain of Mamre, near to Hebron, and there he dwelt with his cattle and sheep and camels and servants, a little separate people in the land,—yes, a little separate people in the world.

THE CRUCIFIXION.

The accounts of the events immediately leading to the crucifixion are, in the gospels of Matthew, Mark and Luke, curiously puzzling, and partially self-contradictory; and that, too, in five or six different particulars. But as I read the Fourth Gospel, every one of those particulars receives a very clear explanation; and they become perfectly consistent with themselves and with each other. These explanations are, however, openly made only in one instance, in all the rest they are undesigned, and of the convincing character which leads me to accept all four narratives as true; and particularly this Fourth account, which becomes such a perfect key to the rest. As I read it, I find it impossible to resist the following conclusions: That Jesus knew that his death had been determined, and that the plan was to stab him secretly; but he determined that they should crucify him. That in order to this end, he determined to bring his followers to an open acknowledgment of him; and thus to play the Herodians against the Pharisees, and force the Pharisees to a public accusation. To this end he waited beyond Jordan until Lazarus died, then called him to life in the presence of many witnesses. In order to give time for the enthusiasm, thus created, to spread a little more widely, he retired to Ephraim for a few days; and gained thereby also a second advantage, that the crucifixion should be more public, being in the time of a great feast. That he then returned to Bethany, and revived the enthusiasm of his friends, and the public interest, by allowing a supper to be given in honor of himself and Lazarus. That he then made arrangements to borrow, next morning, the ass's colt, and ride into the city; knowing that this would bring the enthusiasm out in the open cry of Hosanna to the Son of David; and thus compel the Pharisees to lay aside the plan of secret assassination, and accuse him before Pilate of treason.

This inquiry, the main results of which I have just stated, has thus led me to conclusions which are not only interesting, but which I will confess to be also satisfactory to me. I am aware that, with some critics, this confession would destroy all the value of my study. James Freeman Clarke expressed pleasure in the result at which he had arrived, in a similar inquiry; and thereupon, was solemnly assured, in one of our leading periodicals, that until a man becomes perfectly indifferent to the results of his inquiry, he is not in a fit state of mind to investigate truth. Yet I can not agree with that reviewer; for his doctrine amounts to saying that nobody but a fool is competent to make any important inquiry. The reviewer's canon of criticism would evidently be perfectly ridiculous if applied to any other subject than theology; and it is no better there. Hence I say I am glad that my study of the events leading to the crucifixion has given me a new cause for confidence in the gospel of John.

And it has given me, also, a more vivid, and, so to speak, a more human sense of the greatness and majesty of Jesus' character. It gives me a sense of the highest pleasure, mingled with reverence and awe, I would humbly add with love, to see him thus moulding and controlling the actions alike of friend and foe, without display of power, without word or command, without counsel, given or received; but simply using and controlling men and events to the fulfilment of his own plans. Never spake man like that man; never was Hebrew prophet, or heathen sage, thus able, like a divine Providence, to control the raging fury of foes, and guide the zeal of friends, without either friend or foe recognizing the presence of

"the vast soul that o'er them planned."

THOMAS HILL, D. D.

WHY WE REJECT THE DOCTRINE OF THE TRINITY.

The Liberal Christian, with all the intensity of conviction that characterizes his orthodox brother, believes in God, the all-pervading Spirit, the Creator and upholder of all things; or as Paul says, "the *one* God and Father of all, who is above all, and through and in us all." Gladly, enthusiastically, he makes this proclamation. But he does *not* accept the doctrine of the *Trinity*, and for the *following reasons:*

1. It is nowhere stated in the Bible, nor in the Bible is there a statement that is at all equivalent to the proposition that God exists in three Persons, each of whom is also the very and eternal God.

2. There is no language in the Bible in which the doctrine *can* be stated. The words and phrases: triune, triad, trinity, one in three, three in one, first person, second person, third person, God the Son, God the Holy Ghost, etc., etc., are not in the Scriptures. Is not the omission remarkable if that doctrine is the chief corner-stone of Christianity?

3. Over and over again the Bible declares that God is one, not three. Over and over again the Bible declares that Christ is the son of God, not God the Son.

4. The doctrine of the Trinity is not found in the creeds of the early church. Cardinal Newman, beyond all comparison the ablest and most scholarly prelate among English-speaking Catholics, frankly acknowledges that the earlier creeds of the church do not teach the doctrine,—a very remarkable, yet truthful concession.

5. With all respect for our brethren of the orthodox faith, we yet must say that to us the doctrine of the Trinity is unthinkable. When we are told that there are three Persons each of whom is absolutely God; that the Father is God because in and of himself he possesses all the attributes of God; that the son is God because in and of himself he possesses all the attributes and powers of the Godhead, and the same of the Holy Spirit, and yet that there is but one God, our reply is that we do not see how people can believe the proposition any more than we see how people could believe the following, which in principle is identical with it, viz., There are three persons, Peter, James, and John, each of whom is a man because he possesses all the attributes of a man, and yet there is but one man. Is not the difficulty of belief precisely the same in the two cases?

ELI FAY, D. D.

Los Angeles, California.

UNIVERSALIST AND UNITARIAN BELIEF ABOUT MIRACLES.

I believe that our Universalist people are steadily advancing to the rational ground that sees no need and no place for much that has been designated as miraculous. I do not mean by this that the majority of us reject all that is called miraculous in the New Testament. But we certainly put a new interpretation upon it. It is not to us miraculous after the old idea, nor does it accredit Christ or his work. If we believe in the wonders that are ascribed to Jesus it is because we believe in Jesus. What are called his miracles of healing most of us can easily believe, though they are not miracles after the common interpretation. People anywise familiar with the wonderful work of Dr. Pinel, the French physician, in the asylums of Paris, nearly a hundred years ago, ought not to have much trouble to believe in the so-called cases of demoniacal possession cured by Jesus. Doubtless we have all these narratives colored by the belief of the writers, who undoubtedly shared in the superstitions of the times. When we consider that outside the four gospels there is scarcely anything to make one think of Jesus as a miracle worker, it seems a little strange that so much stress should be placed upon accepting the miracles or giving up the whole gospel. Certainly Paul is as true an exponent of the gospel as ever lived, but he scarcely speaks of Jesus as a miracle worker. Shall we discard the epistles because they contain no record of miracles? We do not doubt that Jesus possessed a marvelous, transcendent power over the minds and bodies of men. He

exercised that power in a perfectly natural way, and in perfect harmony with laws that will some time be better understood. For one, I can read any one of the gospels and leave out the miracles, except those of healing, and still have all I want. It is not Jesus the thaumaturgist that appeals to my admiration and esteem, but Jesus the great spiritual teacher, the revealer of the will of God, the lover of men. I think we are learning not to expect to find much gold separate from all dross. We do not get much wheat without some chaff. The pure mind of Jesus, the sublime spirit and perfect character of the master of men, rises glorious out of much that we believe was the ignorance and superstition of his time. It is the work of the liberal churches to develop and unfold this radiant and beautiful character, not as the product of supernatural and miraculous powers, but as the perfect representative of the race, as valuable, I cannot help believing, for what he reveals of the possibilities of manhood as for what he reveals of the character and nature of God. Liberal Christianity as set forth in the Unitarian and Universalist churches, is doing a great work in giving the world that thought and idea of Christ in which not only the brightness of the Father's glory is manifested, but also the brightness of human greatness and perfection.

Our Liberal Christianity stands for God, revelation or inspiration, worship, immortality, the spiritual authority of Jesus. We are not bound to any dogmatic definition or interpretation of these things.

We are believers in progress everywhere; in theology as well as in every thing else. Hence we believe in no creeds or statements of belief that stand for a rigid, fixed and dogmatic faith, that must be regarded the same yesterday, to-day and forever.

Our churches do not stand where they did fifty years ago. Dr. Lyman Abbott's statement and interpretation of the new theology would have been heresy in our churches then. To-day it is an approach, an approximation, to what finds a cordial reception among us everywhere. But the end is not yet. I do not believe that we are moving in the direction of a less Christian faith, but towards a larger apprehension of the Christian faith, and a broader interpretation of it. I do not believe that our real progress means getting away from the principles laid down by Jesus of Nazareth, I do not believe it means a growth into another and a different spirit. I certainly trust not. Our progress is towards a firmer grasp and a completer conception of the Christ principle; it is into the fuller, freer, diviner life of the spirit of him who went about doing good. I do not believe we are moving in a way that means the extinction of the Christian church or of the forms of Christian worship. For one, I do not believe that the ethical basis theory will largely prevail. The world wants something that no such basis provides; something that it seems to me is beyond the range and compass of any such basis. I cannot help believing that those who favor that fail in two directions: they fail to know the deeper needs of men and women, they fail to grasp the thought of what is actually above and beyond the ethical. The ethical seems to me not to include or embrace all that pertains to man's highest interests. I believe with Mr. Drummond, that "the soul in its highest sense is a vast capacity for God." Think what we please about the unknowableness of God, still as the heart pants after the water-brooks, so pants the soul of man after God. Man may indeed never know God as he knows the objects of the material world. We must remember, however, that it was Prof. Huxley who said, "It is an indisputable truth that what we call the material world is only known to us under the forms of the ideal world; our knowledge of the soul is more intimate and certain than our knowledge of the body." It seems to me but another step in the same direction already warranted, to say that the highest and best known to the spirit of man is the infinite God. God is not unknowable in the sense the agnostic declares. Let us rather accept the truth conveyed in the words of Prof. Fiske: "The infinite

and eternal power that is manifested in every pulsation of the universe is none other than the living God. We may exhaust the resources of metaphysics in debating how far his nature may fitly be expressed in terms applicable to the psychical nature of man. Such vain attempts will only serve to show how we are dealing with a theme that must ever transcend our finite powers of conception. But of some things we may feel sure. Humanity is not a mere local incident in an endless and aimless series of cosmical changes. The events of the universe are not the work of chance, neither are they the outcome of blind necessity. Practically there is a purpose in the world whereof it is our highest duty to learn the lesson, however well or ill we may fare in rendering a scientific account of it. When from the dawn of life we see all things working together toward the evolution of the highest spiritual attributes of man, we know, however the words may stumble in which we try to say it, that God is in the deepest sense a moral being."

I believe our work as Liberal Christians is not a new, or a different one from that done by our predecessors in our churches. It is the same old work carried on not always in the same old ways. The truths we have to deal with are not new; they are old as the universe. What we have to do is to keep constantly trying to get at them from new points of view. New light, and more of it, will keep breaking. We must be ever ready to grasp the meaning of these truths as they are newly presented.

R. A. Greene.

Pastor of the Shattuck St. Universalist Church, Lowell, Mass.

RADICAL UNIVERSALISM NOT THE SAME AS UNITYISM.

A passage in our "Universalist Notes" of last month seems to identify the religious position of the radical or rationalistic portion of the Universalist body (the portion which rejects miracles in the old sense) with that of the "Ethical" or "Unity" party among Unitarians. Against this classification we have received a number of protests from well-known Universalist ministers. As it is only fair to let men define their own position, two of these protests, one coming from the East and one from the West, we print below. Of course no one will be more glad than the writer of the "Notes" himself to be set right if he was in error.

The communications which we print are of interest, not only as defining the position of radical Universalism by men who are leaders in it, but also as letting us see how our radical Universalist friends look upon the issue that is now dividing Unitarians.

LETTER FROM REV. A. N. ALCOTT.

To the Editor:—It is a great misunderstanding of the condition of things in the late Universalist Ministers' Institute, held at Elgin, Ill., and also, I think, in the denomination at large, to represent it as is done in "Universalist Notes" in the June number of the *Unitarian.*

Says the writer of the "Notes": "The fact was developed, which has been forcing itself upon the consciousness of our church, that there exists a strong and aggressive party in the Universalist Church which is in full sympathy with the most radical wing of Unitarianism, and is anxious to see our whole church move over to that ground; while another strong and deeply earnest party is unalterably opposed to any such shift of position."

If by the phrase "most radical wing of Unitarianism" is here meant, as it would seem, "Ethical Unitarianism," so-called, the writer of the above has made a mistake. This may be the way the situation looks to him, but it only shows how completely he misconceives it. There is no one in the party of which he speaks, who advocates either the admission of agnostics, materialists, or atheists, to the Christian ministry, if only they be men of clean moral character; no one in the party, who, in order to realize this policy without friction or trouble, advocates the notion of a creedless church,—that is, a church having no visible intellectual attachment. But this is the gist of the position of "the most radical wing of Unitarianism" in the West and in the East. There was not a man in our late Ministers' Institute who had a particle of sympathy with such Unitarianism. The fact is, that what is here called "a strong and aggressive party in full sympathy with the most radical wing of Unitarianism" is really a party,—if your present correspondent understands the matter at all,—which is in perfect sympathy, doctrinally, with what has been called Christian Unitarianism. This liberal Universalist party is opposed to another party in the Universalist denomination, which, if Dr. Atwood in his recent open letters speaks correctly for them as he claims, holds essen-

tially the orthodox view of the supernatural and the miraculous, and, moreover, holds its creed on the same principle and in the same spirit as orthodoxy.

Your correspondent further says: "One thing, however, is just as clear at the beginning as it will be at the end, viz., that without some *common basis* of *faith*, some *convictions* in which men agree, it is impossible to do practical work in common." True, but both these parties in the Universalist denomination have one common basis of faith, namely, belief in God, in immortality, in the spiritual leadership of Jesus, in Scripture, in the moral law, in duty, in revelation, and are willing to say so, and do say so, in all their bonds of union. But the liberal party holds one theory of these realities and verities, namely, the theory necessitated by the doctrine of evolution, and of the Divine immanence; while the other party holds, not in all respects, but in all essential respects, the theory necessitated by the orthodox or traditional conception of God's Being, and of his work in creation. This is the fundamental difference between the two, as that difference has been developed in the public discussions, and as it also appears from private conversations between persons of both parties. Consequently, one party, the liberal, does not believe in the supernatural, nor in the miraculous, in the old sense; while the other party, the conservative, does. The writer of your "Universalist Notes" was not present during the discussions at the Institute in Elgin, and consequently must have received his information either from hearsay or from divining. In my opinion, his words are calculated to leave a very wrong impression as to the respective attitudes of the two parties.

Things are somewhat interesting in our denomination, now, it is true. Dr. Atwood, of the Canton Theological Seminary, has in recent open letters, as good as invited the Universalist liberals to "take up their beds and walk." It would be a very easy matter to show from his open letters that in this act he tenders them a strictly orthodox issue, conceived in strictly orthodox fashion, and grounded on a strictly old-fashioned orthodox principle. So that in effect the present issue in the Universalist denomination is—Orthodoxy vs. Liberal Christianity. He tells us expressly that a man not holding his conceptions of what is fundamental to Christianity cannot live in the same denominational house with him, nor with those for whom he speaks, unless he keeps his thoughts to himself; and that it makes not any difference at all, whether or not this other man's views are truth. Here are his words: "The question is whether he has a right to make me a partner in his opinions, and a sharer in the work of promulgating them, without my consent. That is the issue, and the sole issue." "If he were in the right my contention would remain the same, my position would not be affected." That is the genuine, old-fashioned orthodoxy both in spirit and in principle.

This was exactly the principle on which Dr. Thomas, of Chicago, was made to walk out of the Methodist church. To allege during his trial that his views were biblical and true, and convincingly to prove it, was not at all to the point. The only possible question that could be raised was, Do Dr. Thomas's views agree with the printed, human standards of the Methodist Episcopal church? If they do not, the Doctor must emigrate, or maintain silence. They did not thus agree, as it turned out, and the Doctor not being willing or able to maintain silence, emigrated—into the land of wider usefulness, and wider fame.

We have an almost exact parallel to this ecclesiastical condition of things now arising among the Universalists, but, with no ecclesiastical machinery in the latter case to make the parallel a fruitful one. We behold the singular spectacle of one wing of a so-called Liberal Christian body of people adopting the same identical theory of a denominational position that a fixed, rigid, and inelastic orthodoxy does. The other wing of this body holds that theory of a denominational position which Christian Unitarianism does; viz., that there may be growth and change of views, and admission of new light and knowledge, provided the simple and elementary foundations of the Christian religion are not overthrown, but left in their integrity. What this side is contending for is the intellectual liberty which is unmistakably guaranteed under the present denominational profession of faith. No one wishes to disturb the present profession of faith of the Universalist church in its substance.

A. N. Alcott.

Elgin, Ill.

LETTER FROM DR. REXFORD.

Editor of the Unitarian: I observe in the current number of your valuable magazine that J. C. A. in his "Universalist Notes" reports briefly the recent session of the Universalist Ministers' Institute, held at Elgin, Ill. In these notes he says: "The fact was developed that there exists a strong and aggressive party in the Universalist church which is in full sympathy with the most radical wing of Unitarianism, and is anxious to see our whole church move over to that ground."

I am sorry to see such a statement as this. The extreme "radical wing of Unitarianism" is understood generally to repudiate all affirmations of *Theism* and *Christianity* in its organic statements. But can Dr. Adams (J. C. A.) point to any such phase as this in the liberal party of the Universalist church? The fact is that that same liberal party in our church is intensely Theistic, and would no more think of suppressing that statement than they would interpret the solar system with the sun omitted. This same party affirms with

equal emphasis its rational *Christian* position. It does not think that Christianity rests on the basis of violated laws. The liberal Universalist party asks the privilege of wondering more at the fish's *mouth* than over the circumstance of a penny in the mouth. A fish may pick up a penny almost any day, but he can not pick up his mouth so easily. Fishes' mouths are not so likely to lie around loose as pennies are. If we must wonder at all, let us wonder among the greatest rather than the least surprises.

The liberal party in the Universalist church believe in the Living God who is as much in the world now as he was eighteen hundred years ago—a God who speaks today, instead of having spoken his last word in Palestine long years ago, that so he should remain silent forever henceforth. If the liberal party in the Universalist church has anything to complain of in the conservative party it is that in that party there is not recognized enough of God. Theism is practically a dead issue in that party, and is held chiefly as a *memorial.* "God *did* speak, but he does not now speak; he *did* once reveal himself, but he does not *now* reveal himself, and we must go *back* to the authoritative oracles." Substantially this is the word of the conservative party in the Universalist church.

The liberal party will accept all the ancient revelations, but does not believe all the revelations have been made. Not the retirement of Theism which the radical Unitarians are popularly supposed to seek, but the most absolute affirmation of Theism, is what the liberal Universalist party is urging, and we can but think that if Dr. Adams were but better informed he would do less injustice to his brethren.

E. L. Rexford.

Boston, June 4, 1889.

THE DISCUSSION AMONG UNIVERSALISTS UPON MIRACLES.

A very warm discussion has arisen among our Universalist friends upon the questions whether Christianity rests upon a necessary basis of miracles, and whether persons not believing in miracles (in the sense of violations or suspensions of the laws of nature) have a right in the Universalist pulpit. As to the latter question, we have only to say that if the ministry of the denomination should be thus limited, there would be, to our personal knowledge, among those going out, a very considerable number of its most able, scholarly, deeply consecrated and successful ministers.

As to the question whether Christianity rests necessarily upon a miraculous basis, it is difficult to speak very intelligibly within a brief compass, because of the widely different meanings that have come to be attached to the word miracle. Plainly, the tendency is, not only in the so-called liberal denominations, but among the broader, more thoughtful and more spiritually minded men even of the orthodox bodies, to put less and less evidential value upon all miracle that is physical in its character or which involves the suspension or violation of law, and to more and more look to the moral and spiritual for the essentials and evidences of Christianity.

Theodore Parker once said that to accept religion on the authority of miracles would no more make a man religious than "fragments of sermons and leaves of the Bible would make a lamb religious when mixed and eaten with its daily food." Many of the best and most honored teachers of our age, even inside the orthodox ranks, are saying what amounts to pretty nearly the same thing.

Says Professor Jowett, of the Church of England:

"No sensible person would think nowadays of resting the evidences of Christianity on the basis of miracles, and may not this stumbling-block which has so long almost necessarily divided the Christian from the scientific world in the course of another generation altogether disappear? Such a change would certainly not be greater than many other changes of opinion which some here have witnessed in their own lifetime. The change may not be affected by argument, but there will be a growing feeling among men that neither belief in them nor unbelief availeth anything, but only a life like that of Christ."

Says Dean Stanley:

"External evidence has with most theologians receded to the background; internal evidence has come to the front. Let us, then, learn by experience to use with moderation arguments which, at least for the present, have lost their force. Let us acknowledge that there are greater miracles, more convincing miracles, than those which appeal only to our sense of astonishment; let us recognize that the preternatural is not the supernatural, and that whether the preternatural is present or absent, the supernatural — the true supersensual — may and will remain unshaken. And what is supernatural? What are those essentials in religion which have been the purifying salt of Christianity hitherto, and will be the salt hereafter, which raising us above

our natural state, point to a destiny above this material world, this commonplace existence? It is surely one great advance which, on the whole, theology has made in these latter centuries, and which it may be expected still more to make in the centuries which are to come,—that the essential, the supernatural elements of religion, are recognized to be those which are moral and spiritual. These are its chief recommendations to the reason of mankind. Without them it would have long ago perished; so far as it has lost sight of these it has dwindled and faded. With these it may overcome the world."

We think that the position of Jowett and Stanley is that toward which the better Christian thinking of the world is steadily tending.

Some of our Universalist brethren seem to think that this question of miracles, which is now being debated so warmly within their ranks, is the same question that is dividing the Unitarian body in the West. But this is a mistake. There is a wide difference of views as to miracles, among Unitarians,—some holding to them stoutly, and thinking belief in them to be important, while others regard them as unimportant and historically unproved. But so far as the present writer is aware, nobody among us holds to the idea that Christianity rests upon them as a necessary foundation, or that belief in them is an essential part of Unitarianism, or a necessary qualification for the Unitarian ministry. There seems to be entire unanimity among us (at least so far as Christian Unitarians are concerned) in holding that sincere discipleship to Christ, love to God and man, the desire to be perfect as our Father in heaven is perfect, and to give one's life in loving service for others, are the truest test of Christianity; and therefore, that where these are unmistakably present no lower or poorer test, like that of belief or non-belief in physical miracles and wonders, must be allowed to be set up.

But the division that has arisen among the Unitarians of the West pertains to a wholly different matter, and one very much more vital in its import. Our question is whether belief in God, or anything beyond ethics and free thought, is essential to Unitarianism, or necessary as a preparation for our ministry. It is the question as to whether Unitarianism is to remain necessarily Christian, or even necessarily theistic. To be sure, most of the men in the West who are leading this movement to revolutionize the character of our body are themselves theists, but all the same they insist that Unitarianism shall not stand for theism, much less for Christianity.

How much deeper and more vital, therefore, is the question that confronts the Western Unitarians than that which is now before the Universalists of the country, will be easily perceived.

Nor ought it to be supposed, as some of our Universalist friends seem to think, that one necessarily leads to the other—that is to say, that when once miracles are made secondary the giving up of Christianity or theism is likely to follow. As well may the Catholic urge that the giving up of the authority of his church is likely to lead to the same evil results, or the orthodox Protestant that the giving up belief in an eternal hell and an infallible Bible will do so.

The truth is there is no nobler or stauncher or more living form of Christianity in the world to-day than that which, under the leadership of Stanley, Farrar, Frederick Robertson, Phillips Brooks, Heber Newton, Beecher, Lyman Abbott, Munger, Swing, Thomas, Oscar McCulloch, and many Universalists and Unitarians has been more and more dropping quietly into the background all forms of physical miracle and wonder-working in its deepening interest in the things of the spirit, and its growing discernment that the things of the spirit are spiritually discerned.

Said James Freeman Clarke: "If it should ever be proved that Jesus did not perform the miracles or miraculous works in the order of physical nature, attributed to him in the gospels, I do not think we should lose an essential evidence of his celestial mission. . . Christianity does not rest necessarily on the physical miracles of Christ, but on his moral miracles, which no one has ever doubted or can doubt."

With the lapse of time, with the growth of civilization, with the widening of man's knowledge and the clearing of

his spiritual vision, it grows more and more evident that the religion of the Beatitudes, of the Golden Rule, of the Lord's Prayer, of "love to God and man," which Jesus taught, is to be the permanent, final religion of mankind, which may be developed into forever new and more perfect forms of practical manifestation, but can never be outgrown,—which, by reason of its superiority, must eventually absorb all other religions (on the principal of the survival of the fittest), and win all men to its acceptance by its inherent and divine truth, beauty and moral power.

But this religion is independent of physical miracle. It will remain just as true if all the miracles of the Bible, and thousands outside the Bible which seem to stand on as firm a foundation, shall finally be accepted as credible and trustworthy. It will remain just as true if they all finally come to be rejected. Surely, then, the wise religious teacher to-day will be very careful to put his emphasis pre-eminently on the moral and spiritual part of Christianity, which certainly cannot fail, and not upon that part which our wisest men (and most religious too) are growing increasingly doubtful about, and which even if it does not finally pass out of belief, can never be of more than very subordinate importance in man's religious life.

THE ANNIVERSARIES.

The description of a feast may be tantalizing to those not privileged to be guests, but, when one has greatly enjoyed, it is hard to keep silent. Let us not, however, rehearse the *menu*, but rather give, if possible, some general impression of the rich and satisfying savor of Anniversary Week. To begin with, the weather was delightfully appropriate — not a single day in which one could be safely separate from overcoat and umbrella. It was a comfort to find Boston so true to its meteorological conditions. There was a gratifying suggestion of spiritual steadfastness. Winds and currents might veer, but the ultimate results were reliable.

In one respect a marked change has come over the Anniversaries. They used to be participated in by all sorts and conditions of societies. Now the more conservative bodies have withdrawn to New York, whose atmosphere seems more congenial. But there is no dearth of meetings. The liberal organizations have multiplied sufficiently to fill all gaps and to make attempted attention to them all a weariness to the flesh. The distinctively Unitarian gatherings have increased during the memory of the present writer about fourfold. For us at least the "glory has" not "departed" from Anniversary Week, and the interest has kept pace with the meetings. Earnest throngs attended all those at which it was our good fortune to be present, and report said it was the same everywhere. The American Unitarian Association held a trinitarian meeting on Tuesday, morning, afternoon and evening, and "these three were one" in temper and enthusiasm from 9:30 A. M. to 10:30 P. M. It really did not seem that Boston was losing its faith in rational religion. Veterans in the service declared that in all the years of its existence the Association never had witnessed a more gratifying and successful day. The reports of work done and projected in the East, in the West and on the Pacific coast were very encouraging. There was no self-criticism, no minor key. Every speech had the hopeful tone, every eye the forward look.

The great word of the occasion was that which Mr. Knapp brought from Japan. He told of an empire of 40,000,000 people in search of a religion, of the welcome which the intellectual, social and political leaders of that empire had given him, of the hospitality with which they had received his friendly message, and of the wide doors of influence which had been opened to him through the press and through educational institutions. It seemed like a chapter out of the Arabian Nights. Yet the tale was backed by such a clear and definite business proposition to send eight or ten men immediately to Japan, three of whom were to be employed as professors in the Fukuzawa college, that it straight-

way came down out of cloud-land and took its place among realities. Evidently there is an opportunity before us there such as has not been offered since Ulfilas converted the Goths. The intelligent Japanese have outgrown their old faiths, yet they do not feel that man can get along without religion. But they must have a religion which will satisfy their heads as well as inspire their hearts. Neither Romanist nor Evangelical Christianity meets the conditions. Their only hope is in our rational faith. But the forms of that faith they must work out for themselves. As Mr. Knapp so truly says, "Only a Japanese form of Christianity can Christianize Japan." And he is to be greatly commended for his wisdom indeclining to attempt to establish a new "ism." Give the intelligent leaders of Japanese thought the ideas and principles of Liberal Christianity and then let them work out their own problem. They are more profoundly interested in the spiritual welfare of their country than we can be, are more eager for its advancement, and if with all the respect which they command, all the influence which they wield, all the loyalty with which they are followed, they cannot lead their people to a higher religious plane, it will be useless for outsiders to attempt the task.

While the missionary outlook was so hopeful, the intellectual and spiritual one was equally inspiring. The Berry Street Conference marked the high tide in this direction. Mr. Savage's address, "What o'clock is it in Religion?" was a strong presentation of the idea that the old theology grew up under and exactly fitted into the old scheme of the universe, but was not anywise adapted to modern knowledge, hence a new theology was an imperative necessity, which should fit the new universe in which we are to-day living. He especially emphasized the danger of being misled, and of misleading others, through the use of phrases and symbols whose whole force lay in their relation to the old order of thought, but which have no place or meaning in the new order. The most remarkable thing about the address was the response which it called forth. Old men and young men joined in enthusiastic applause. When some of the discussions which had gone on in that Arlington Street Vestry in former years were recalled, it was a glad surprise to note how very generally Mr. Savage's strong, positive utterances were welcomed. It showed very conclusively that the faces of the large majority of our ministers are towards the future, and that while they are reverent and worshipful they are earnest to shape their thought in accordance with the larger knowledge which is so swiftly coming.

Report told of a grand meeting of the Woman's Auxiliary on Monday, at which a movement was inaugurated looking towards the merging of the various associations of women, the Auxiliary, the New York League, the Western Women's Conference, etc., in one national organization. The whisper quietly went round that during the week much progress was made towards forming a constitution for such an organization, which is to be perfected at Philadelphia next autumn. This certainly is a movement in the right direction. And when the women succeed in nationalizing themselves, surely the men ought not to be slow to follow their example. Let "nationalization" be our watchword.

That word brings to mind the notable discussion of Friday afternoon on the Free Religious platform in which the ideas and claims of Nationalism and Socialism were presented. The announcement that Mr. Bellamy, whose twentieth century Utopia, "Looking Backward," has recently attracted so much attention, was to speak, drew a crowd to Tremont Temple. One of that crowd was certainly disappointed, for he saw in Mr. Bellamy a literary amateur who had made a lucky hit, rather than a profoundly earnest moral and social reformer. The Nationalist theory which places the responsibility of individual life upon the nation itself, in its corporate capacity, and makes each one only a cog in a mighty machine which is to grind out universal ease and comfort, is certainly very attractive to hard-worked humanity. But the most preg-

nant word upon the topic was that uttered by Dr. Harris, of Concord, before the Woman's Suffrage Association. He said, in effect, that in the constitution of this universe strength comes from striving, and that when man is so cared for that the necessity for great individual exertion ceases, the possibility of strong character is destroyed. We cannot be "carried to the skies on flowery beds of ease."

And this is a good thought to close with. What we now enjoy of thought, achievement or prospect, has been won by much earnest work. If the future is to be as grand as we hope, the same earnestness and the same work "in season and out of season" must go into it. God's promises are not for sluggards.

T. B. Forbush.

PATRIOTISM IN UNITY CHURCH, CHICAGO.

The following account of a patriotic service of much interest held in Unity Church, Chicago, on the Sunday preceding the Washington Inaugural Celebration, we take from the Chicago *Herald* of the next morning. It was set up for last month's *Unitarian*, but was crowded out. However, we do not think it has lost its interest. It reminds one of the old days of the war, when Mr. Collyer made Unity Church one of the most glowing centers of patriotism in the nation. Said the *Herald:*

The large congregation of people which gathered in Unity Church yesterday morning will long cherish the services of that hour. Mrs. Julia Ward Howe, the widely known anti-slavery agitator, was present, and after speaking for some time as one inspired closed her remarks with a recitation of her "Battle Hymn of the Republic," immediately following which the worshippers, thrilled with the fervid utterances of the gifted lady, arose and sang that hymn with an intensity of feeling that is rarely witnessed in a Sunday morning service. The sermon may be said to have been dual; that is to say, the pastor, Rev. T. G. Milsted, first spoke upon the theme, and the subject was taken up by Mrs. Howe and brought to its conclusion.

Mr. Milsted's Sermon.

Mr. Milsted seemed moved by the occasion to even greater breadth of thought and felicity of expression than is his wont. His text was Jeremiah xxx., 21: "And their nobles shall be of themselves, and their governor shall proceed from the midst of them." When the constitution of Massachusetts and that of the United States were adopted, said Mr. Milsted, then for the first time did the prophecy of Jeremiah find fulfillment. Here are found the first written constitutions of the people that stand unto this day. The speaker then eloquently enlarged upon the breadth of these documents, which prepared the way for the government of a people whose nobles should be of themselves and whose governors should not owe their places to mere accident of birth but to their own honest merits. The work accomplished by our grand American worthies has been sufficient guard against all perils, and after a century of national existence it yet stands glorious as when it first came forth from their hands. Under its restraining and governing influences the people have been cemented together, growing, expanding, developing, until they have become a great and mighty nation, foremost among the nations of the earth. Far-stretching, too, declared the preacher, have been the influences of their labors.

At some length he told of the inspiration that had been drunk in by other nations from the great fountain of American liberty. The heroes of the French revolution threw off the chains of oppression after America had declared herself free and taken her place among the nations. One by one he named the several countries of Europe and indicated where the impress of American institutions had been felt in the emancipation of slaves here, the granting of a constitution there, and in the general broadening, widening and deepening ideas of human liberty throughout that continent. Mr. Milsted urged upon his hearers the duty of infinite gratitude to the political saints who builded so wisely this sanctuary of freedom. He closed with a quotation from a lecture on "The Study of History," by Edwin D. Mead, in which he takes the eleventh chapter of Hebrews, where Paul names one Hebrew worthy after another, and substitutes for each of them a grand historic character in the history of this republic. Worthy, said the preacher, are they to be thus praised. God, he insisted, had guarded America as much as Judea—God had guided our fathers in their founding of this republic as he had directed the feet of the children of Israel in their wanderings through the desert.

Mrs. Howe's Address.

Mrs. Howe began by saying that at the outbreak of the war she was at Washington with James Freeman Clarke, Governor Andrew and other well-known lovers of liberty, and with them she witnessed the incoming of troops from the North, the East and the West, in response to the call of the good Lincoln. Seeing these armies of brave men

with banners, their set faces showing determination to do and dare and conquer, then, indeed, did she feel

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored.

In these serried hosts, in the outbursts of patriotic fires all over the land, she saw by prevision the dawn of true liberty, the breaking of the shackles of slavery—a people altogether free. Glowingly she eulogized the heroes of that war and the whole army of men who in the time that tried men's souls labored or fought to found and perpetuate true liberty upon these shores. Turning to the great ensigns of our country which decorated the galleries of Unity Church, Mrs. Howe said it did her heart good to see patriotism associated with the temple. God was with this country in the olden days, in the trials of our revolutionary war, in the last great struggle between slavery and disunion on the one hand and union and liberty on the other. As he is with his people in their affairs of government, it is right and proper that the country should be brought into the place of his worship, and there the young and old be taught that the Christian's duty is to be filled with patriotism. Feelingly and most eloquently she urged upon the young to study the characters of our sainted patriots, who recognized God and his ways, that they might grow up into like nobles and governors. Mrs. Howe, while showing that time has not passed her by in his march, spoke with vigor, and her strikingly intellectual and sweet face has not one wrinkle upon it.

In the evening Unity Church was again filled, the occasion being a patriotic concert.

MRS. HOWE'S SEVENTIETH BIRTHDAY.

Perhaps nothing about the anniversary week in Boston was more interesting than the celebration, or rather the celebrations, of Mrs. Julia Ward Howe's seventieth birthday. On Monday (the real birthday) there was a gathering of children, grand-children and near relatives, and a few intimate friends, at Mrs. Howe's own home on Beacon street, with a reception in the evening, attended by two or three hundred. There were beautiful presents from far and near, and letters from friends not able to be present.

John G. Whittier and James Russell Lowell sent letters. Oliver Wendell Holmes wrote Mrs. Howe that "to be seventy years *young* is sometimes far more cheerful and hopeful than to be forty years *old*."

Hon. George William Curtis, in his letter, said, "I shall still be a little too lame to venture so far away from home as your kind invitation tempts me to stray, but no words of my regard and admiration for Mrs. Howe will ever limp or linger."

Richard Watson Gilder, editor of the *Century*, closed his letter with the lines:

"How few have rounded out so full a life!
Priestess of righteous war and holy peace,
Poet and sage, friend, sister, mother, wife,
Long be it ere that noble heart shall cease!"

The next day, Tuesday, the New England Women's Club, of which Mrs. Howe has been president many years, gave her a reception at its rooms, Mrs. Ednah D. Cheney presiding. Poems were read, short speeches were made and songs were sung. One of the poems was the following by Mrs. Howe's daughter, Mrs. Laura E. Richards:

TO MY MOTHER ON HER SEVENTIETH BIRTHDAY.

"On the Matron's time-worn mantle
Let the Poet's wreath be laid!"
So with steadfast eyes bent forward,
Long ago our mother said.

In the golden prime of noonday
She had turned from Pleasure's blaze,
Chosen Study for her handmaid,
Set her feet in Wisdom's ways.

Not for her was worldly glory,
Not for her Ambition's call;
Love she asked, and strength to labor,
And God's wisdom crowning all.

So she wrought; and ever, working,
Wove her lofty song between,
Till she woke, one golden morning,
Woke to find herself a queen.

And her subjects all around her,
Not one wreath, but many, bring,
Lay them on the time-worn mantle,
For a royal offering.

Children, ay! and children's children,
Rising up to call her blest,
Like a loving guard of honor,
Lead and welcome in the rest.

Here's the wreath of tender friendship,
Woven by loving hands and true,
Here the greeting of the Old World,
Here the blessing of the New.

Here's the garland, laurel-twisted,
Which the steadfast soldier lays,
Mindful how through war's black shadow
Once she saw God's glory blaze.

Here with tiny groping fingers,
Sightless little one's have wrought
Small forget-me-nots together
In a chain of loving thought.

This to twine, each sister woman,
Brings a bud, with reverence due.
Pure and sweet its fragrance rises
Heart's-ease all! no sprig of rue.

Take them, Mother, Friend, and Leader!
Take these flowers we bring to-day!
Not a leaf of them shall perish:
Fair and sweet they bloom for aye.

With their beauty bright around you,
Fear not aught that time can bring.
For the world, the touch of winter!
In your heart, the changeless spring.

On Wednesday the New England Woman's Suffrage Association, at its Annual Festival, made Mrs. Howe its honored guest. During the festival William Lloyd Garrison, Jr., read the following poem:

TO MRS. JULIA WARD HOWE.

Whoever sings a song that lifts a care,
Or with a verse the human heart inspires,
Whoever clears with flashing wit the air,
Or kindles with wise speech the sacred fires,
Knows not the gratitude all unexpressed
That, voiceless, slumbers in the human breast.

As one who worships distantly a star,
Cheered by its rays, enlightened by its beams,
Breathes blessings as the planet shines afar,
Claiming association but in dreams,
So to our guest I lift in humble phrase
My thankfulness for her outstretching days.

When to the gifts that Nature kindly lent
Is added culture gained by studious care,
On high ideals and noble models bent,
Beauty itself is rendered doubly fair;
And more divine when in the human soul
Philanthropy yet dominates the whole.

O thou full-orbed and many-sided friend,
Whose excellence no conscious sign displays,
Accept this tribute with the hosts that blend
To wreathe a circlet for thy brow, of bays;
Thy gracious presence, long may it delight,
While suns shall rise and set, and years take flight.

The *Woman's Journal* closes its account of the festivities by saying: "So for three days went on the celebration of the honored birthday of Mrs. Howe, which was shared by noble men and women on both sides of the ocean. Happy is she who has deserved it all."

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM RALPH WALDO EMERSON.

SUNDAY.

The Over-Soul.

The Supreme Critic on the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-Soul, within which every man's particular being is contained and made one with all other; that common heart, of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character, and not from his tongue, and which ever more tends to pass into our thought and hand, and become wisdom, and virtue, and power, and beauty. We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole: the wise silence; the universal beauty, to which every part and particle is equally related; the eternal *One.*

MONDAY.

Being.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun. What a day dawns when we have taken to heart the doctrine of faith! to prefer, as a better investment, being to doing; being to seeing; logic to rhythm and to display; the year to the day; the life to the year; character to performance;—and have come to know that justice will be done us!

TUESDAY.

Let Us Trust.

The new virtue which constitutes a thing beautiful is a certain cosmical quality, or a power to suggest relation to the whole world, and so lift the object out of a pitiful individuality. Every natural feature—sea, sky, rainbow, flowers, musical tone—has in it somewhat which is not private, but universal, speaks of that central benefit which is the soul of Nature, and thereby is beautiful. . . That which befits us, enbosomed in beauty and wonder as we are, is cheerfulness and courage and the endeavor to realize our aspirations. . . Shall not the heart which has received so much trust the Power by which it lives? May it not quit other leadings,

and listen to the Soul that has guided it so gently, and taught it so much, secure that the future will be worthy of the past?

WEDNESDAY.

How We Rise.

This is the way we rise. Within every man's thought is a higher thought—within the character he exhibits to-day, a higher character. The youth puts off the illusions of the child; the man puts off the ignorance and tumultuous passions of youth; proceeding thence, puts off the egotism of manhood, and becomes at last a public and universal soul. He is rising to greater heights, but also rising to realities; the outer relations and circumstances dying out, he entering deeper into God, God into him, until the last garment of egotism falls, and he is with God—shares the will and the immensity of the First Cause.

THURSDAY.

Live in Truth.

The firmest and noblest ground on which people can live is truth; the real with the real; a ground on which nothing is assumed, but where they speak and think and do what they must, because they are so and not otherwise. . . A man should be a guest in his own house and a guest in his own thought. He is there to speak for truth; but who is he? Some clod the truth has snatched from the ground, and with fire has fashioned to a momentary man. Without the truth he is a clod again. . . Virtue is the adherence in action to the nature of things, and the nature of things makes it prevalent. It consists in a perpetual substitution of being for seeming, and with sublime propriety God is described as saying, *I am.*

FRIDAY.

The Beautiful Laws.

Out of love and hatred, out of earnings, and borrowings, and lendings, and losses; out of sickness and pain; out of wooing and worshiping; out of traveling, and voting, and watching, and caring; out of disgrace and contempt, comes our tuition in the serene and beautiful laws. Let him not slur his lesson; let him learn it by heart. Let him endeavor exactly, bravely, and cheerfully, to solve the problem of that life which is set before *him.* And this, by punctual action, and not by promises or dreams. Believing, as in God, in the presence and favor of the grandest influences, let him deserve that favor, and learn how to receive and use it, by fidelity also to the lower observances.

SATURDAY.

The Infinite.

The soul will not know either deformity or pain. If, in the hours of clear reason, we should speak the severest truth, we should say that we had never made a sacrifice. In these hours the mind seems so great, that nothing can be taken from us that seems much. All loss, all pain, is particular; the universe remains to the heart unhurt. Neither vexations nor calamities abate our trust. No man ever stated his griefs as lightly as he might. Allow for exaggeration in the most patient and sorely ridden back that ever was driven. For it is only finite that has wrought and suffered; the infinite lies stretched in smiling repose.

AN ETHICAL BASIS.

The intent of this article is explanatory rather than controversial. We are all weary of controversy upon these subjects that divide Western Unitarians, and yet since it is so certain that the division will be permanent unless there have been misunderstandings that can be removed through explanations, or mistakes that can be corrected, it seems worth while to overcome our dislike of discussion and reconsider some of the differences that seem most fundamental. The phrase used as a title for this essay, expresses, or refers to, the subject upon which we, who once worked together as brethren in the Unitarian cause in the West, have differed most widely. There are some who think the difference unimportant, while others think it important, and many freely say that they do not understand it,—for the last two classes this attempt at one more explanation is made.

An ethical basis was first talked of for our Western Unitarian Conference by Rev. W. C. Gannett. He at first said that he feared we were not ready for it, and that the good effect he hoped from its adoption could only be had when we were ready to come upon such a platform heartily and with unanimity. Others, however, pushed the matter to an issue, and it was brought to a vote at Cincinnati in May, 1886.* The meeting that took this action was not in every way fully representative of the Unitarian people of the West. It is

*The article "Unitarianism" in the *Encyclopædia Britannica* has the following:

"In the Western States the controversy as to the basis of religious association has been raging for more than ten years. In May, 1886, a resolution was passed by the Western Unitarian Conference, by a majority of more than three-fourths, adopting a purely ethical and non-theological basis. This led to a split in the body and the formation of a new Western Association, on a distinctly Christian platform."

perhaps true that Unitarians have never anywhere been zealous in regard to organized action, or united effort of any kind, and it is quite certain that no meeting of the Western Conference ever contained delegates or representatives from all the churches within its territory. Moreover, it is worthy of consideration that the delegates sent to any meeting of the Conference were more generally chosen or appointed by the churches for the reason that they were willing to go, than for any other reason. In very few cases, if in any, was any care exercised by the churches to see that delegates were sent who would faithfully represent the churches from which they went. Much more might be said upon this point, but let this suffice: that considering all the facts as to the meeting at Cincinnati that voted for the ethical basis, it is doubtful if the majority, thirty-four to ten, should be taken as measuring or indicating in any adequate degree of certainty the real sentiment of Western Unitarians upon the question at issue.

The resolution passed was: "That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth and righteousness and love in the world."

The resolutions rejected were: 1. "That the primary object of this Conference is to diffuse the knowledge and promote the interests of pure Christianity."

2. "That while opposing all creeds or creed limitations, the Western Conference hereby declares its purpose as a body to be the promotion of a religion of love to God and love to man."

It has been held up as a very curious thing, an amazing spectacle, that a conference of clergymen, with delegates from their churches, accustomed when at home to meet together weekly in their places of worship for prayer, hymn-singing and preaching, the ministers while at the conference having in their pockets half fare passes over the railroads that carried them thither, which were obtained upon representation that they were ministers of the Gospel in charge of churches, that this goodly company of religious people should have refused to declare that their object was to promote the interests of pure Christianity, or the promotion of a religion of love to God and love to man.

It was strange, and in some ways this refusal did not fairly represent the people present, but the refusal is easily explained. In the light of the year's controversy that had preceded this meeting, it was thought that these resolutions were offered with a coercive, or creed-making purpose, and the temper of the Conference was very largely opposed to anything of this sort. It was not the first Unitarian assembly that refused to commit themselves even so far as to say that they believed in God;* they voted this statement down not because they did not believe it, but because it was a statement. No one need be much amazed or greatly shocked at a performance of this kind anywhere. Loyal men during our war used to refuse to take the oath of allegiance. Any one of us is capable of keeping his seat at a revival when the exhorter cries out, "All who are Christians, or who wish to be, or who wish to serve God, rise to their feet." These comparisons may be inadequate, and upon the whole the refusal by the Conference to pass these resolutions may have been unjustifiable, and yet it is easy to make the condemnation of it too severe if the mood or meaning of the voters on the occasion is lost sight of.

But how far in the non-credal direction can we go? How nearly upon no basis can we stand? Whatever they have meant by it, it is to be noted that Unitarians have always said (more or less) that they had no creed. It is safe to say that up to 1886 the Unitarian denial of creed really meant nothing

* In the year 1870 Rev George Hepworth, at that time pastor of the Church of the Messiah in New York, came to the annual meeting of the American Unitarian Association, in Boston, asking for some simple statement of the Unitarian belief, no matter how short it was, no matter how long, if only the Association would adopt it or get the National Conference to sanction it, so that he could have something to put his back against, and fight for Unitarianism as a real religious belief. His resolution was defeated by an overwhelming majority, after being advocated by Rev. A. D. Mayo and Rev. Robert Collyer, and opposed by Dr. Bellows.

more in the final analysis, than that they had no written creed. The Campbellites are in the same condition, and have been accustomed for nearly the same length of time to make the same denial, and the real hollowness of it in their case has been a little more evident than in ours. Many of us have doubtless wished often that there was more truth in this saying, "we have no creed," than we could find in it as we carefully and candidly compared it with the facts. We have perhaps even meditated upon possible ways of making it true. But no one was ever bold enough to announce that the realization of an absolutely creedless church was possible, till the ethical basis theory of fellowship appeared. This theory, simply stated, is that no religious belief whatever shall be counted necessary to make one a Unitarian,*—nothing shall be necessary but a good moral character and a desire to wear the name. It is recognized by those who urge the ethical basis, that it is something new.† They would probably be quite satisfied to be described as the first Unitarians who ever really believed in an absolutely creedless church as possible, and who set to work to realize their ideal. "Creedless," however they would say, "only as to fellowship, for as to real and great beliefs we are the prophetic church of the world to-day."

Now such a creedless church, or rather consociation of good people, is conceivable. To obtain a distinct conception of it, however, we will do well to lay aside all images of any existing church, and begin with a society like the Sons of Temperance, that includes good people of all creeds. Then to this conception let us add a wider aim, our Sons of Temperance shall be Sons of Virtue, and it shall be their mission to oppose vice of every sort,—they shall be pledged against lying and unchastity and theft and gambling, cruelty to animals or people, or unkindness; they shall in all ways be consecrated to the moral life. Still further, we will conceive them as exercising the largest liberty in their methods of work, provided only they be Sons of Virtue; they may meet on Sunday for worship, or they may meet on Thursday, or they may not meet. In their assemblies they may sing or pray or preach, or they may play games, or discuss esoteric Buddhism, or turn the assembly into a picnic, for, provided they are true Sons of Virtue, and adhere faithfully to the motto Virtue and Liberty, nothing more is required. Such would be a true conception of a really creedless church, and concerning the attractiveness or the worthlessness of such a church, no remark is now made, but attention is invited to the question whether such a church exists, in the denominational sense, and whether the Unitarian churches of the West do now constitute such an absolutely creedless consociation?

The question must of course be answered in the negative if we take into consideration all the existing Unitarian churches of the West, or even all those that contribute to the Western Conference; nevertheless it is such an untrammeled consociation of societies that the present leaders of the Western Conference desire to build under the Unitarian name. One enthusiastic recruit from orthodoxy announces the attempt to form such a church as the beginning of a new religion. Almost all who favor the movement look upon it as something really new, but new only in the line of natural evolution as the blossom of a plant is new when compared with its leaves. If it is indeed this, then we who are of the plant should not complain of the blossom, even though it surprise us, or disappoint us in its lack of beauty.

The most carefully written attempts to show that an ethical basis is the only consistent foundation for the Unitarian church of the future, are those of Mr. Gannett in 1886 and the recent paper by Mrs. Celia P. Woolley, read before

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* "What makes a Unitarian? Emphasis hearty and complete on Freedom, Fellowship and Character, as the supreme things in religion,—this, and not our theism, however grand—this, and not our Christianity, however dear."—W. C. G. in *Unity*, January 23, 1886.

† "We know that these friends are honest in preferring the time-honored interpretation of our name to that which time will honor, and they are right about theirs being the old meaning, 'the old historic meaning'." *Ibid.*

the last meeting of the Western Conference.

Mrs. Woolley follows the line of Mr. Gannett's argument so closely that an answer to one is an answer to both; her Ideal Unitarian Church being exactly the ideal church of the Western Unitarian Conference, as that may be conceived from reading the articles on fellowship in *Unity* in 1886. The argument is that Unitarianism in the past has consisted of principles and beliefs, but that the principles were always the important thing, the real Unitarianism, the beliefs a shifting and uncertain element, that must now logically be set aside as no proper basis of fellowship. The principles are freedom, fellowship and character, and whoever in religion lays the chief emphasis upon these is a Unitarian regardless of his belief. This, it will be seen, is substituting a belief in creedlessness for a belief in religion. The question arising as to a society or a man, whether it or he is Unitarian, the examination will be as follows: Does he (or do they) believe in freedom of thought and action in religious matters, in a fellowship unlimited by religious belief, in the supremacy of character above all belief? If yes, he is a Unitarian, even though Mohammedan or Atheist or Materialist; if no, he is not more than an incipient Unitarian, though he be Dr. Peabody or Dr. Hale. These names are used only for the sake of clearness, and not to excite prejudice. At this stage in our discussion we must follow out principles in a spirit as unimpassioned as time, or we can reach no good results. The idea that we are considering is, that Unitarianism is not a body of belief, but a method of thought. This method of thought is said to be the use of reason in religion, and is supposed to have begun with Channing, proceeded with Theodore Parker, to have made slow and sure gains since then, but only to have come out into clear consciousness when the proposal for an ethical basis of fellowship was made in the Western Conference in 1886.

This argument will not commend itself to logical or careful thinkers, and therefore will not stand the test of time. Unitarianism is not a method of thought, though at any point of time it may be the result of a method of thought. No doubt it is largely the product of reason, as applied to religious questions, but the *ism* must be the conclusion or the result of the reasoning, unless we mean to use language in some new and unique way. It is easy to say that we do not care for the *ism*, and that we value the Unitarian movement but not the sect, and a cheap popularity may be attained by saying this in the manner of an apostle of a new faith. And yet it *is* the *ism* that we care for, even the most "advanced" or radical of us. It is the conclusions we have reached that make up the value of our thought, and the conclusions that we hold in common make up the *ism*. And when a number of people hold a faith or opinion in common, they are classed together by their fellow men and given a common name. No other basis for a common name will ever be found among us, but a common faith. A method of thought will not command a name, since there is really but one method of thought. A belief in the use of reason might be a sufficient basis for a common name, and no doubt this is one of the beliefs that has helped to make up Unitarianism. But is it the only one, does belief in the supreme authority of reason in matters of religion, constitute one a Unitarian? It will not quite do to say so, for there is the possibility that one's reason may lead him to believe in papal infallibility, or even to the rejection of all religious ideas as delusions, in either of which cases he would not have enough in common with us to take any common name with us much narrower than "man."* What makes us Unitarians is our creed, however unpleasant to us it may be to think so. There is no escape from this sentence, for it is pronounced by the common custom of mankind in the matter of classification, and the use of language.

*By the way, in our desire for breadth of fellowship and for a name that shall be all inclusive, and that shall not bar anybody out, why not fall back on the term "man," rejoice in our humanity, fellowship everybody, and be content? We will do this, it is certain, if we make Unitarianism stand for either a movement or a method in thought, on religious subjects, since there is movement everywhere, and all by the same method.

When this is agreed to, the point of debate shifts to the validity of Mr. Gannett's distinction between principles and beliefs. His choice of terms may well be ignored, since people in general will not be able to see why character is set down as a principle, and reverence toward God excluded* as a dogma. The real question is, Are these three articles, Freedom, Fellowship, and Character, a sufficiently inclusive summing up of the *Unitarian faith*, so that all should be accounted Unitarians who hold them, and none other have right to the name? The three beliefs are as follows: 1. Belief that the method of free reason in reaching religious convictions is the only true way. 2. Belief that the spirit of brotherhood in religion is better than the sectarian spirit. 3. Belief that character is the supreme thing in religion, transcending in importance all beliefs.

Although these beliefs are important, and highly characteristic of the Unitarian creed, they are neither the whole nor the soul of it,— so most Unitarians will decide the moment they are presented *as beliefs*, and lose their exalted place as principles of an ethical sort, able to deliver us from the necessity of believing something in order to be Unitarians. It is perhaps not too much to say that the deepest and sincerest interest behind this entire ethical basis scheme has all along been a desire to show that Unitarians are not narrow, like other Christians, their fellowship limited by a certain belief, but that they are broad in their sympathies, and that their fellowship is almost or quite unlimited. "This Ideal Church," says Mrs. Woolley, "must rest on the broadest possible basis of fellowship, welcoming to its communion all thoughtful, truth-seeking minds; any basis of fellowship, founded on belief, no matter how wide or rational, is a logical inconsistency in an organization that recognizes the necessity of religious change and progress and makes character and not creed the test of the religious life."

This sounds well, but is there really anything in it? What, instead of a belief, is offered as a basis of fellowship? Something called a "principle," but it turns out to be a belief nevertheless, only a "broad and rational" one and not religious. The desire to be broad in our fellowship must be confessed to be worthy, and in truth it captures us all, or almost all, but we do not really get on towards this breadth by being illogical or calling things by new names. There is no validity in the distinction invented by Mr. Gannett and used by Mrs. Woolley between Unitarian principles and Unitarian beliefs. The history adduced to show how the principles have been "eating up the beliefs" is the history of a gradual and natural change in the beliefs, such as goes on in all churches to-day. Have they all principles? Unitarian principles? The rational tendencies of our age are felt in all these churches, and the "method of thought" that has modified Unitarian belief has modified the beliefs of all Christians in our country more or less, and this is the whole matter. The theory, then, upon which the plea for an ethical basis of fellowship is founded, is built itself upon a distinction without a difference, and it is buttressed and ornamented with a chapter of history that shows the growth of rationalism in the Unitarian Church. Perhaps it might be said that Mrs. Woolley is a little more logical than Mr. Gannett, as she does not burden herself with any attempt to extort further music or service from the words Freedom, Fellowship and Character, a serious weight upon Mr. Gannett's argument, but she simply speaks of the Unitarian principle. Her one principle, however, is Mr. Gannett's first,—a belief in the supreme authority of reason. In all fairness it must be admitted that this is one of the chief of the distinctive beliefs of Unitarians, but it *is a belief*, and so we do not by renaming it, get rid of creed as a basis of

* "There is another great word, which right willingly we would admit, save for one reason: it is *worship*. And the reason it does not enter is because to most minds it still carries a more than ethical significance: it is the gate through which for them the God doctrine quietly passes in. That is why some friends want it in the motto, and that is why it must stay out; because this motto is not a summary of our intellectual beliefs, but indicates the basis of our fellowship, and we mean that basis to be ethical and not theological."—W. C. G. in *Unity*, May 29, 1886.

fellowship. Mr. Gannett sees this, and says in *Unity* of May 29, 1886: "We are more strenuous about this 'creed' of ours than our friends for their theistic creed. We should not want the man who deliberately ranked tradition or outward authority as such above reason in religion, to be our church officer or Sunday-school teacher."

So in reality is it found that the fellowship is not broadened, but only moved on, away from traditionalism towards rationalism. We do not get rid of creed, and we do not get rid of *ism* after all of our efforts, we do not broaden our fellowship, but only choose other associates. This cannot be objected to by us who have been left behind, so far as the mere act of going out from us is concerned: all creeds are free, and if one prefers pure rationalism to pure Christianity, we have no hard words to say to him. But for him to say that Unitarianism *is* rationalism, and nothing more, that is a different matter. He ought not to say it, for he cannot show that it is true, either historically or logically. It would seem that Mrs. Woolley sees no difference between rationalism and Unitarianism, or none that she recognizes as important. But, as many of us understand the matter, who are certainly entitled to the name Unitarian, Unitarians are a kind of rationalists whose free reason has led them to the acceptance of a certain religious belief or creed, and from our point of view it does not seem fair to us to claim that every rationalist is a Unitarian, and that the lines of fellowship should be drawn solely by the acceptance or rejection of this Unitarian (?) "principle" of the free use of reason.

To sum the whole matter up, the position taken in this essay is that the Western Unitarian Conference by its action in 1886 adopted a different creed from that now well understood and known as Unitarian, and so cut itself off as an organization from the Unitarian name and communion. The mere rejection of the Christian and religious statements proposed, however unwise, might be explained as according to Unitarian custom following the Hepworth precedent of 1870. Or the mere passage of the famous resolution might not be regarded as un-Unitarian, if we were allowed to give it a somewhat loose interpretation, as describing our lax methods as to church membership, and as to the reception and discharge of ministers. But the whole action taken together, and especially as interpreted by Mr. Gannett before the vote, and by himself and Mrs. Woolley and others who are the real leaders of the Conference since, makes it entirely clear that a new creed and a new communion is intended. Of course it is intended that this new sect and *ism* shall swallow up the existing Unitarian churches in the West, shall take them in, name, people and all, and unite with them whatever other ethical and rational societies can be induced to join. The creed of this new sect is simple rationalism, plus morality, and it purposely excludes Christianity, theism and religion.

It is high time for Unitarians everywhere to say with unmistakable emphasis that this new sect with this new creed is not Unitarian and has no right to the name, and cannot have it from us. The sect is the Western Conference, once Unitarian, now Unitarian no longer since it has changed its creed. The men and the churches concerned in upholding this organization are most of them still Unitarian as far as we know since this Conference action probably does not really represent them. They at least, except for this action, show no signs of having changed their creed or having become anything but Unitarians. The right thing, therefore, to do as far as possible, would be to fellowship the men and the churches as Unitarian, but to use the Conference exactly as we did (and do) the Free Religious Association, count it as nothing of ours. By its credal declaration it has forfeited the right to the Unitarian name and our confidence, and no loyal Unitarian ought any longer to support it or work through it. These are plain words, but they are most sincerely written, and a consideration of their truth or error is invited. We cannot go on as we are. Either the older Unitarian churches of

the West now out of fellowship with the Western Conference must give up the Unitarian name, or the Western Conference must give it up.

DAVID UTTER.

Chicago, Ill.

MR. UTTER'S ARTICLE.

Mr. Utter's article, which we print above, cannot fail to attract the general attention of our body. It comes from one of the most candid and careful of our ministers, the pastor of one of our oldest and strongest churches, a man who has been for six or seven years in the very heart of the Western Ethical movement and knows it thoroughly if any man does, and one who has said little heretofore in the discussions that have been going on.

The conclusion reached by Mr. Utter will be startling to some who have refused to see in the western issue anything but a needless alarm which would soon pass away, or "a mere matter of difference of policy" among brethren, instead of seeing in it what it is, beyond comparison the most serious matter we have ever had in our western history, if not in our whole history, and one that must be *met*.

Mr. Utter's conclusion is essentially the one to which our most thoughtful minds in the West are steadily coming. We commend the article to the careful consideration of our readers.

Concerning one or two minor matters of fact referred to, it may be conducive to clearness of understanding if we add a word.

1. The pushing of matters to the issue of a *vote* at the meeting of the Western Conference in Cincinnati, was wholly the work of Mr. Gannett and his friends. The secretary of the Conference felt that affairs in the West had reached so serious a condition that it was his duty to lay the situation as he saw it before the Conference in his annual report. But he did not ask a vote, or indeed even a discussion at that time; but especially did he advise against a vote. He advised the appointment of a large committee of the best known and most trusted and representative men and women in the West to investigate and deliberate for a year, and bring in a report at the next Conference, since only by such investigation and deliberation could the Conference, as it seemed to him, be prepared to commit itself by vote to any action that would be likely to be wise or really representative of the churches. This suggestion the ethical party would not listen to, but insisted upon a discussion and a final decisive vote there and then.

We call attention to this because many seem to suppose that the secretary was responsible for the vote, by urging the Conference to it. The exact opposite is true—as stated above. The course which he advised was one which, besides preventing haste and misunderstandings, would have made a division of the Conference, at that time at least, impossible.

2. Mr. Utter seems to think that what was asked for by the Christian or theistic party at Cincinnati in 1886 was much the same as what was asked for by Mr. Hepworth in Boston in 1870. We think this is a misapprehension. To desire to have a religious organization express its "object," or the *purpose* for which it has been *organized* and for which it *proposes* to *work*, is not the same thing as to ask it to put forth an *authoritative statement of faith*, no matter how short. Hence the Cincinnati case cannot be parallel with the Hepworth case. The American Unitarian Association had previously (at the time of its organization, years before) made a statement of its object or working purpose, declaring it to be "the promotion of pure Christianity." What did Mr. Hepworth ask? He asked that the Association should *add* to that, something *else*, viz., a *creed*, or to use his own language, "a statement of faith," something to "represent the religious opinions of the Unitarian denomination" "authoritatively," an "authoritative document." But was anything of this kind asked of the Western Conference at Cincinnati? Certainly not. All that was asked was a statement of "object" or working purpose—the very same in form that the A. U. A. had already made, and which Mr. Hepworth was not satisfied

with, and therefore wanted to supplement with an authoritative statement of Unitarian doctrine.

The very men who asked the Western Conference to state its object or working purpose, at Cincinnati, would have stood with Dr. Bellows, in opposing Mr. Hepworth's demand, or any demand, for an "authoritative" "statement of faith" or creed.

Said James Freeman Clarke after the Cincinnati meeting, writing on this very point: "Unitarians have objected to creeds, either as conditions of fellowship or as tests of character; but they have never objected to stating the *objects* of a church union. Truth requires that any body or association, which asks men to join it, shall say distinctly what its purpose is."

We make these statements rather as supplementary to Mr. Utter's article than as a criticism upon it. Certainly with the article as a whole we are in entire agreement. It is a paper so fair and able, and evincing such a grasp of the situation, that it must take its place as one of the most important contributions thus far made to the discussion of the western problem.

OUR WESTERN WORK.

The time seems to have come when the American Unitarian Association must determine upon some definite plan for carrying on its work in the West. That work is "the promotion of pure Christianity." It cannot, of course, be abandoned without a breach of trust, as every dollar in the treasury of the A. U. A. is devoted by published agreement to this purpose. It should not be abandoned even if that were lawfully possible, because a nobler aim, or a more appropriate basis for missionary work cannot be found. When the Western Conference resolved to abandon the Christian name, and refused to adopt in any form any declaration pledging itself, as a body, to the promotion of a Christian or even a theistic aim or purpose, it is beyond question that it, in large measure, destroyed its power for good, and at the same time made it necessary for the A. U. A., our national missionary organization, to take its western work fully into its own hands, to do it in its own way, and through its own agencies.

Several years have passed since the new departure of the Western Conference, during which frequent and earnest efforts have been made to come to an understanding which would enable us all to work together in one body. The A. U. A. and its friends east and west, have been willing and anxious to accept any basis of missionary work that would harmonize either in letter or spirit with the declared object of that body. It is well known that numerous propositions have been made to, and rejected by, the leaders of the Western Conference, who adhere with unyielding firmness to the purely ethical basis adopted at Cincinnati. They declared that they would not alter that basis in the least. Under these circumstances the A. U. A. has no alternative, but to abandon the western field, or to occupy it. It cannot do its work through the Western Conference for the plain reason that the Western Conference refuses to be the representative of pure Christianity, or to stand upon the platform of the A. U. A. There is a further reason, and that is that a large proportion — perhaps a majority — of Western Unitarians will never consent to abandon the aim and purpose for which the A. U. A. stands. This is the reason why less than half the western churches are now connected with the Western Conference.

The fact is, we are divided, upon the great question whether our church shall stand for religion, or only for ethics.

It does not follow, however, that we shall quarrel. We are not called upon to engage in strife. Let those who prefer the ethical basis go with the Western Conference, and let them do the best work they can in that way. But the A. U. A. must also do its work in this field. It must raise the Christian banner and give those who wish to do so a chance to rally under it. And it should delay no longer. There is danger that its friends and supporters in the West may become discouraged, that they may feel themselves neglected. They should

no longer be left in isolation. What, then, should be done?

1. A Western Secretary should be appointed with permanent headquarters in the West. This is a necessity.

2. An annual conference or convention should be held in the West, to which all who are in sympathy with the aims of the American Unitarian Association should be invited, and at which plans for carrying forward the missionary work of the West should be discussed.

In this way the western churches, now practically isolated, can be brought into close association and sympathy with each other, with the A. U. A., and with the denomination at large, and the work will take on new life.

GEO. W. MCCRARY.

Kansas City, Mo., June 18, 1889.

GIVE US THE FOUNDATIONS OF CHARACTER.

In the days of heresy hunting, creed was above deed. If the iron creed was orthodox and the life vile, the doors of heaven were open to the believers; but if that creed was doubted, no whiteness of soul or nobility of life could save the heretic from persecution here and damnation hereafter. Now life is lifted above dogma, and no repeating of the shibboleth of any sect can stand in stead of good character and conduct. This is a blessed change. But because bigots have ignored deeds, shall creeds (the *credo*, I believe) be swept away? Shall there be no statement of ideas which are held as the best foundations of character? "As a man thinketh, so is he," is good gospel. Buddha, the great oriental thinker, wisely said: "All that we are is the result of what we have thought, it is founded on our thoughts, it is made up of our thoughts."

Is this a dead universe, a machine moved by law without life or mind? Is there utter loneliness, no life of men or angels, no pulsation of any soul of things through the vast interstellar spaces? Is the mind of man a secondary and dependent result of his body, and are we "snuffed out like the brief candle" when the body dies? Is Deity a superfluity, immortality a fading myth, and the sacred sense of duty a result of sound digestion? Is it well to say of these great questions: "No matter; I do not know; let them pass"? Is character built best on negations, or on inconsequent doubt? Are not spiritual affirmations, clear statements of inspiring thought, better foundations and more inspiring and guiding helps to character-building?

The idea of a Supreme Mind, a plan and uplifting purpose in all things—"God in all and through all and over all forever"—is the rock of ages, solid and enduring.

When the old poet sang of

"Brighte shootes of everlastingness,"

it was the light within his illuminated spirit, the recognition of glimpses of the life beyond in all ages.

Our sense of duty is our kinship with the Everlasting Righteousness, the source of the noblest ethics.

What are churches and pulpits for? What is the mission and use of religion if not to state great spiritual truths out of which come the issues of life?

Without rigid and unreasoning dogmatism, let us have clear affirmation, open to change if more light calls for it; definite aim and purpose; the uplifting of a spiritual standard. Emerson says: "Hitch your wagon to a star," which means, in this case, Lift your thoughts heavenward and so shall life be lifted up. But if there be no star, no heaven, what then?

Channing and Parker emphasized character and conduct, but they went back to the truths of the soul as foundation and source, and affirmed spiritual realities.

Persons without thoughts and opinions which they hold worthy of emphasis and affirmation, are inconsequent, have small influence, never move the world,—and the same is true, in the nature of things, of an assembly of persons, be it a church or a political party.

The old creeds, binding the soul as with iron fetters, may well be put aside. In their place must come affirmative

statements of great spiritual realities, touching which all will be asked to "come and reason together," and these statements must be open for enlargement if to-morrow calls for it. Thus shall we keep strong the foundations of character, gain wisdom and love in the conduct of life, and hold to our high aim while respecting all honest differences of opinion.

G. B. STEBBINS.

WHAT CHANNING SAW IN CHRISTIANITY.

In his sermon on "The Great Purpose of Christianity," Channing says: "I see everywhere in Christianity this great design of liberating and raising the human mind. I see in Christianity nothing narrowing or depressing, nothing of the littleness of the systems which human fear and craft, and ambition, have engendered. I meet there no minute legislation, no descending to precise details, no arbitrary injunctions, no yoke of ceremonies, no outward religion. Everything breathes freedom, liberality, encouragement. I meet there not a formal, rigid creed, binding on the intellect through all ages the mechanical, passive repetition of the same words and the same ideas; but I meet a few grand, all-comprehending truths, which are given to the soul to be developed and applied by itself; given to it as seed to the sower, to be cherished and expanded by its own thought, love, and obedience into more and more glorious fruits of wisdom and virtue. I see it everywhere inculcating an enlarged spirit of piety and philanthropy, leaving each of us to manifest this spirit according to the monitions of his individual conscience. I hear it everywhere calling the soul to freedom and power, by calling it to guard against the senses, the passions, the appetites, through which it is changed, enfeebled, destroyed. I see it everywhere aiming to give the mind power over the outward world, to make it superior to events, to suffering, to material nature, to persecution, to death. I see it everywhere aiming to give the mind power over itself, to invest it with inward sovereignty, to call forth within us a mighty energy for our own elevation. I meet in Christianity only discoveries of a vast, bold, illimitable character, fitted and designed to give energy and expansion to the soul."

In his sermon on "Christianity a Rational Religion," he says: "When I examine the doctrines, precepts, and spirit of Christianity, I discover, in them all, this character of universality. I discover nothing narrow, temporary, local. The gospel bears the stamp of no particular age or country. It does not concern itself with the perishable interests of communities or individuals; but appeals to the spiritual, immortal, unbounded principle in human nature. Its aim is to direct the mind to the Infinite Being, and to an infinite good. It is not made up, like other religions, of precise forms and details; but it inculcates immutable and all-comprehending principles of duty, leaving every man to apply them for himself to the endless variety of human conditions. It separates from God the partial, limited views of Judaism and heathenism, and holds him forth in the sublime attributes of the universal Father. In like manner it inculcates philanthropy without exceptions or bounds; a love to man as man, a love founded on that immortal nature, of which all men partake, and which binds us to recognize in each a child of God and a brother. The spirit of bigotry, which confines its charity to a sect, and the spirit of aristocracy, which looks on the multitude as an inferior race, are alike rebuked by Christianity, which, eighteen hundred years ago, in a narrow and superstitious age, taught, what the present age is beginning to understand, that all men are essentially equal, and that all are to be honored, because made for immortality and endued with capacities of ceaseless improvement."

REV. HENRY W. FOOTE.

It is no common loss that Boston and the liberal ministry suffer in the death of Rev. Henry W. Foote, of King's Chapel.

The Boston and Salem papers have contained appreciative accounts of his

life and work. A memorial service was held in King's Chapel in his honor on June 9. From the Boston *Post* we take the following record of some of the principal events of his life: "Henry Wilder Foote was born in Salem, Mass., June 2, 1838. His father is Hon. Caleb Foote,—well known in Essex County, where he was long connected with the Salem *Gazette*, and from the editorship of which he retired only a year ago, having reached an advanced age,— and his mother was the daughter of Judge Daniel Appleton White. Mr. Foote's parents were descendants of a long line of New England ancestry. As a boy, he received his education in the Salem schools. He graduated from Harvard College with the class of 1858, entered the Divinity School, and became minister at King's Chapel in 1861, where he has since remained. In 1867, Mr. Foote and his father went on an extended European tour, an account of their travels being recorded in a series of interesting letters which appeared in the Salem *Gazette*. Mr. Foote was interested in several educational and historical associations. He was a member of the Boston Memorial Association, the Massachusetts Historical Society, the New England Historic-Genealogical Society, the American Antiquarian Society of Worcester, and the Peace Society of Boston. He was a trustee in Gen. Armstrong's educational institution, the Hampton (Va.) Institute for Negroes and Indians. He was also vice-president of the Society for Aiding Discharged Convicts."

Says the Boston *Commonwealth:* "Few pastors have been more affectionately regarded than Mr. Foote, the news of whose death was received with such sincere regret by people of all denominations. For nearly thirty years he had been identified with King's Chapel, and his preaching and ministrations were in harmony with the later traditions of that historic church. He was a man of culture and refinement, and was prominent in societies for educational, religious and benevolent objects. As an author he will be remembered by his 'Annals of King's Chapel,' which displays patient research and a scholarly ability that will make the work of enduring worth."

All who knew Mr. Foote will agree that in his death our ministry loses one of its most devoted, untiring and self-forgetting workers, and one of its very choicest spirits.

The funeral services were held in King's Chapel, on June 1. A large audience was present. The burial service was read by Dr. E. E. Hale, and prayer was offered by Dr. A. P. Peabody.

A PRAYER.

Oh, my heavenly Father, guide me,
Lead me, use me, make me Thine,
Daily, all *my* will subduing
To *Thy* perfect will divine.

Jesus, thou my elder brother,
Still reveal God's love to me;
Fill, possess my life, my being,
With more love to Him, thro' thee.

JOHN P. HUBBARD, JR.

Elbert, Colorado.

ANECDOTES OF JOHN BRIGHT.

One night at dinner (I may be indulged in saying that it was at my house), wrote Mr. Smalley in his delightful personal reminiscences of John Bright in the New York *Tribune*, Mr. Bright turned the conversation to Mr. Whittier. The ladies had gone to the drawing-room.

"Of course you read Whittier."

"Yes, I have read him."

"But, I mean, read him often. Do you mean to say you don't know him by heart?"

"No, not much by heart."

"Not his best things? Don't you know 'Snowbound,' can't you repeat it?"

And from the general admission from the four or five who were present that no one of them could repeat it, Mr. Bright's eye kindled; he got up, walked to the fireplace, put his back against the chimney-piece, and declaimed the whole poem. I can see him as he stood there with the glow about him and the deeper glow within him; his voice subdued to the size of the room, but not less deep, rich, melodious and true than if rolling out to thousands; his gestures, not frequent, but decisive and sometimes dramatic. Mr. Whittier never heard his own poetry so recited. I thought I would tell him of the scene. I never did, but I hope somebody will tell him now. When Mr. Bright had finished we went upstairs. He carried Whittier with him, and talked of him to the ladies as he talked to us, not, as I said before, critically, but with deep feeling and real apprehension of what is best in him. Nor did it end there. Mrs. Proc-

tor, the delightful young lady of eighty, as Mr. Lowell called her, was there; alert, fresh, energetic, keen-witted, as she always was. I think Whittier was new to her, not familiar, at any rate. She listened intently. When the company broke up she drove Mr. Bright home—gave him a lift is the phrase here. I saw her again not long after, and she told me that he repeated Whittier to her in the carriage all the way to Piccadilly; and when they had arrived, kept it standing a minute or two in front of his door while he finished what he had in hand.

"I once saw Mr. Bright weep," said the secretary of the Rochdale Limited Liability Company, of which Mr. Bright was senior director. "I remember one day a little boy got killed in one of our mill-rooms and the news was taken into the central office just at the moment he was entering. Mr. Bright went to the scene of the accident, and when he saw the corpse he wept like a child. Ah, sir, and there wasn't any of us who were not inclined to follow his example. It brought my heart into my mouth when I saw him crying, and I had to steal away around the corner to use my handkerchief, or I should have broken down as well. Well, he sent for the poor lad's mother and told her that anything he could do for her he would gladly do. And I know he kept his word, sir."

Miss F. P. Cobbe, in a letter to the *Spectator*, tells the following story of Mr. Bright's tenderness of heart. He used to visit, while at Llandudno, a poor woman who was paralyzed, and whose husband had to be away at work all day. "She had but one comforter," says Miss Cobbe, "a fine collie, singularly affectionate and devoted to her, and of which she was very fond. The dog lay at her feet or beside her bed all day long, and when he took a scamper outside, returned to lick her poor useless hands and make every demonstration of affection. Mr. Bright went, it seems, year after year to see this poor Welsh woman and talk to her (I doubt not bringing her such little comforts as she could enjoy), and finally took great interest in her and her dog, whose devotion to his poor mistress struck him as beautiful. At last a summer came in which, going as usual to the cottage after his arrival at Llandudno, Mr. Bright found the woman still in her bed, but he looked round in vain for the dog to whose joyful greeting he was accustomed. At this point of his little story Mr. Bright's voice failed him. I asked,—'What had become of the poor beast?' Mr. Bright did not answer for a moment, and then said, in a voice I shall not soon forget—'The woman's husband had *hanged* her dog.' Neither of us, I think, spoke much again till we rose from the table."

A large new paper-mill in Japan is getting its equipments of machinery from Fitchburg, Mass.

EDITORIAL NOTES.

The editor of the *Unitarian* and his wife sail for Europe by the steamer Lake Ontario, from Montreal, July 2, to be gone until the middle or last of September. They expect to spend a month on the Continent and the rest of the time in England and Scotland. The *Unitarian* will be left in competent hands. Address all communications, business or other, as usual, to Ann Arbor.

We have asked Mr. Joseph Shippen to prepare for the *Unitarian* a historical sketch of the Meadville church and Theological School, because we wish to press upon the attention of the denomination even more strongly than we have yet done, the very great importance of the movement which is now on foot to establish without delay another professorship in that institution. There is nothing before the denomination more urgent than this: it is hardly possible that anything more urgent can arise. This is our largest theological school, indeed the only one that takes distinctively the Unitarian name. A very considerable part of our best ministers are its graduates. It is attracting more students than ever before, and from other countries besides our own. Its teaching force has long been sadly overworked; but now with its increasing number of students this is more apparent than ever. It is trying to do with three instructors the work which other schools are doing with five and six. This is unjust to the teachers, and it is a mistake in every way; the denomination cannot afford it. No other important work of the denomination need be neglected to allow the raising of $50,000 for Meadville within a year. We hope our ministers and churches will take up this matter with the interest and zeal that its urgency demands.

We are glad to be able to announce that, at the meeting of the trustees of the Meadville Theological School on June 19, it was voted to proceed at once to erect a new library building, funds nearly sufficient for the same having been already subscribed by friends of

the school in Meadville. It was also voted to employ an additional instructor next year, and to make a new and still more earnest appeal to the denomination to endow the proposed James Freeman Clarke professorship.

Says the Boston *Commonwealth:* "The trustees of the Hartford Theological Seminary (Orthodox Congregationalist) have voted to open all courses of the institution to women, on the same terms as to men. It is the first institution of the kind in the country to undertake theological teaching for women."

No, not the first. The Meadville Theological School (Unitarian) has been open to women for many years. But the Hartford Seminary is the first orthodox school thus opened. It will not, however, be the last. The dominion of Paul's mistaken teaching that in matters religious woman must be in subjection to man, is passing away. Already it is beginning to be perceived that God has endowed her with quite as rich a religious nature as man, and with not less winning powers of public speech. It is only a question of time when these will be accepted, even by our orthodox friends, as her true credentials, given of God, which even the word of Paul may not put aside.

Perhaps the most interesting subject talked about at the Universalist (as well as the Unitarian) Anniversaries in Boston, was Japan. Dr. J. H. Chapin, who has recently visited that empire, reports the conditions favorable for the introduction of Universalism. At the Wednesday meeting $3,000 was pledged toward the expenses of the proposed mission.

Unity of June 15 devotes one half its space to a discussion of the western issue,—which, by the way, is about the same amount of space that we have devoted to the subject in the past six months (previously to the present number) all told. We mention this, however, not to find fault with our contemporary, for the questions before Western Unitarianism are of so grave and important a character that neither *Unity* nor the *Unitarian*, nor indeed any other of our periodicals, can be justified in refusing to give them a careful, candid, and full discussion.

Our call in last month's *Unitarian* for a general convention or conference in the West (perhaps in Chicago) of all churches and workers in sympathy with the Christian position of the American Unitarian Association, has elicited a wide-spread and hearty response. From many parts of the West the word comes, "Yes, by all means let us have such a conference or convention; it will give our work new unity and life, it will encourage and strengthen us all, it will do great good in many ways. And such a gathering well planned can be made a large and strong one." We are glad that the A. U. A. at its last election added a new member from the West to its Board of Directors, viz., Mr. Snyder, of St. Louis. May we not hope that Mr. Snyder and Mr. Thayer, of Cincinnati (the other western member) may see their way clear to take the lead in calling and making arrangements for such a general convention, to be held in the autumn or early winter?

Hardly anything within the annals of education or philanthropy is more wonderful than the story of Laura Bridgman, whose death within the past month we are called upon to record. Born in Hanover, N. H., in 1829, she very early (at the age of two years) lost her senses of sight, hearing and speech, from the effects of sickness. At the age of eight she was taken by Dr. Samuel G. Howe to the Perkins Institution for the Blind, in Boston, where under that eminent man's patient, long-continued and wonderfully skillful instruction, she was not only taught to read and write, but was educated and trained until she became an intelligent and accomplished woman, and herself a skillful teacher of the blind, deaf and dumb. Such a feat had never been achieved before, and it attracted the attention of educators and philanthropists everywhere, making both Laura Bridgman and Dr. Howe known throughout the civilized world.

She died in the Perkins Institution at the age of sixty, having resided here ever since her entrance as a child of eight years.

Perhaps nothing since the burning of Chicago has so startled the whole nation and at the same time so awakened its pity, as the recent terrible Conemaugh Valley flood in Pennsylvania. It seems almost as if, during the past month, with the papers bringing us morning and evening the awful details of suffering and death, we had been living over again one of those awful periods of excitement and suspense which occurred so often during the war, after some great battle. The loss of life and the suffering in the doomed valley was perhaps not very far removed in amount from the suffering and loss of life on one side in one of the more important battles of the war. But in the case of the recent calamity the blow fell largely upon women and children, which makes it more pitiful.

Nor have we the partial comfort (as we had in the war) of feeling that these deaths are for the maintenance of a great cause.

From one direction, however, light shines on the present tragedy. It has been illuminated all through, as the war was, with beautiful heroisms, and with self-sacrifices almost superhuman. Parents dying for their children, brothers for sisters, friends for friends, scores and scores losing their lives in their self-forgetting efforts to save others! And when the disaster became known a whole nation moved with sympathy, and inquiring, What can we do to alleviate the suffering? And hundreds and thousands on the ground working day and night, at no small risk to themselves, to bury the dead and render aid to the living! It has been an extraordinary spectacle, moving to admiration and wonder, as well as to tears.

The London *Inquirer* tells us that the "Faith Cure" people over in England have found themselves able to work a new kind of miracle (new for modern times), namely, a genuine "miracle of tongues." A Mr. Dinnick, who has been performing faith cures at Oldbury, says that at one of his all-night meetings the spirit of God filled the people and they spoke the Chinese language. "One conducted the service, sung, prayed and spoke in Chinese, and yet before he entered the room he did not know a single word of the language. Another man, named Bolton, who had the gift of prophesying, interpreted the language to the congregation. They were going to send these men to China in a short time as missionaries."

Now this is what we call turning miracles to practical account! "Faith" that can bring a man a knowledge of a new language is worth something! What a pity that the thousands of missionaries to foreign lands who have had to spend years in learning unknown tongues have not been able to avail themselves of this new means for obtaining knowledge possessed by our "faith cure" friends!

In this connection we call to mind the "miracle" reputed to have been wrought in connection with the Pennsylvania flood. The following paragraph has gone the rounds of the papers:

"One object alone had escaped the wrath of the waters. The statue of the Blessed Virgin, that had been decorated and adorned because of the May devotions, was as unsullied as the day it was made. The flowers, the wreaths, the lace veil, were undisturbed and unsoiled. Not a wrinkle was observable in its outlines. The marks on the wall showed that the water had risen to a height of fifteen feet, but the statue had been saved from all contact with the liquid. Every one that has seen the statue and its surroundings is firmly convinced the incident was a miraculous one, and even to the most skeptical the affair savors of the supernatural."

It is not quite easy to believe that a statue submerged in water escaped without getting wet; at least it is natural for one to feel the desire, as some one has suggested, to try the experiment over again by throwing a bucket of water on the statue for one's self.

However, there is another feature of the story that troubles one more than this. What peculiar notions the Blessed Virgin, or whatever power above it was

that performed the miracle, must have had, to prefer to save a lifeless statue to saving human beings! Men, women and innocent children by the hundred and thousand were allowed to be swallowed up, and no miracle was wrought in their behalf. Even devotees who decorated the statue were permitted to perish and no hand of rescue from the skies was stretched out. But to save this paltry statue, which a few dollars would replace, a miracle was wrought! Alas! that statues should be so precious in the eyes of Heaven, and "flesh and blood so cheap!" Seriously, is it possible to conceive of a story better calculated to make skeptics laugh, and all who have an intelligent regard for religion grieve, than such a foolish and really shocking story as this? Yet it has been reported all over the country and to foreign lands as actual fact, and millions on millions seem to have accepted it without a question.

Senator Edmunds has an article in the June number of the *Forum* on "Corrupt Political Methods," in which he estimates the amount of money expended (much of it illegally and for purposes of corruption) in the last presidential campaign to have been not less than $5,000,000. He deplores the low state of political morals that tolerates such practices, and urges not only higher views of public duty, but such practical corrective measures as better registration laws, a secret ballot, restriction of emigration, and publication of campaign expenses.

An earnest effort is being made to bring the new State of South Dakota into the Union with a constitution forever prohibiting the manufacture and sale of intoxicating liquors. It is to be hoped that the effort will succeed. Dakota is near enough to Iowa and Kansas for her people to be pretty well informed as to the great and many sided good results that have come from prohibition in the last named States. We believe the benefits that will result to her if she is able to enter upon her career from the beginning uncursed by any legalized liquor traffic, will be simply inestimable.

The Pope is reported to have laid greatly to heart the recent enthusiastic dedication of a monument in Rome to Giordano Bruno, whom the papal authorities of three hundred years ago saw fit to burn. The papers tell us that His Holiness was so much affected by the popular rejoicings that he shut himself up for three days of prayer. But we are not told whether the prayer took the form of penitence and confession for the sin of the church in murdering the brave thinker and scientist, or of thanksgiving that the days of crimes done in the name of religion are past.

BOOKS AND CULTURE.

HISTORY.

According to Matthew Arnold, culture is the knowing what men have done and thought in the past, and the absorbing the spirit of it into our own lives. True culture allies us to the past, as well as makes us keenly alive to whatever is richest and most fruitful in the present. We can not make a rightful use of the present unless we have in some measure learned the lessons of those experiences which have come to men in the past. Because the present is the child of the past, has gained from it the motives, the thoughts, and the spirit with which it is alive, we can find profit, in the highest sense, from the study of history.

History is one of the most fruitful of all studies, because it brings us closer than almost any other to the life of mankind in whatever it has known of work or pain or aspiration. If we learn to see in history something more than a record of battles and a succession of kings, and to find there how the race has struggled upward to some measure of social fidelity, it will become luminous for us, with light to guide our way in the present. It will be full of warnings and encouragements, of rich counsels and faithful admonitions.

History will teach us, if we study it in the right spirit, that generation succeeds generation to form a continuous stream of advancing life. In history there are no breaks or cataclysms, and no revolutions that are not the results of preceding causes. The continuity of history, the orderly linking of event to event, is one of the most fruitful thoughts which has come to us in modern times. The stream of progress does not flow steadily on without recessions or digressions; but the general movement is forward, and with effect linking itself to cause, on the whole course. These two ideas, conti-

nuity and progress, are ever helpful in the study of history, enabling us to see over a wider field and to take a broader perspective.

To know history rightly, we need to study it in its larger causes and effects; we need to apply to it a philosophical insight into leading influences, and we need to view it in a comprehensive spirit. In his "Beginnings of New England," Mr. John Fiske says that when we study the past of mankind in a scientific spirit "the human interest of its details becomes intensely fascinating and absorbing. Battles and coronations, poems and inventions, migrations and martyrdoms, acquire new meanings and awaken new emotions as we begin to discern their bearings upon the solemn work of ages that is slowly winning for humanity a richer and more perfect life. By such meditation upon men's thoughts and deeds is the understanding purified, till we become able to comprehend our relations to the world. and the duty that lies upon each of us to shape his conduct rightly."

The new method of historic study has two tendencies, both of which are of the greatest importance. The one tendency recognizes the common daily life of men and women, and is not content to deal merely with battles and the doings of kings. The other tendency passes over the details of history, to study its large relations and its great underlying causes. These two tendencies seem to be opposed to each other, and yet they are but the opposite sides of the same method. Both take our thought to the real life of mankind, to those causes which make the prosperity of nations, and to those influences which shape the order of historic events.

The second of these methods is admirably illustrated by Mr. John Fiske in his last book, where, in the first lecture there published, he outlines the great methods of national growth which have been developed in the noblest periods of human history. He says that in the welding together of smaller nations to form the leading nations of history there have been three methods followed, each preparing for, and reaching to, a higher level than that which preceded it. "The first of these methods, which has been followed from time immemorial in the Oriental world, may be roughly described as conquest without incorporation." "The second method by which nations have been made may be called the Roman method; and we may briefly describe it as conquest with incorporation, but without representation." "The third method of nation-making may be called the Teutonic or preëminently the English method. It differs from the Oriental and Roman methods in a feature of most profound significance; it contains the principle of representation."

These succinct statements of great political methods, when taken in connection with the accompanying illustrative details, afford a most helpful insight into some of the leading causes of history. Mr. Fiske has a remarkable gift for thus outlining the chief tendencies which make up the great movements of history; and he helps to make history fruitful with suggestion and instruction. He follows the methods of Mr. Freeman, Mr. Lecky and other recent historians, who are rewriting history in a new spirit, and with much larger results than were given us by the old methods.

When history is studied by the methods of these men it is constantly giving us helps for the solution of the problems we are dealing with to-day. In almost every direction it can afford us guidance in regard to the social and political questions we are trying to solve. If we are trying to find the best method of treating intemperance as a social evil it will have much to say to us. If we are seeking for light on the tariff problem, the solution in a large measure is afforded by the study of history. If we are trying to find some way of giving women a larger social and political life, history will offer us help in knowing how to do it. If we desire to know the effect of sectarianism, when permitted to guide our educational methods, history will give us a very plain answer.

Some of the methods of presenting history are well exemplified in recent books. History is not only a field for the display of great causes, but it brings before us the personality of the men who have been among its shaping agents. In such a book as Archdeacon Farrar's "Lives of the Fathers" (Macmillan & Co.), we have a good illustration of what the personal element is in history. In that work we are not brought in contact with conquerors and kings, but with thinkers, authors and religious teachers. We may learn much from it that we shall hear nothing about in the standard histories, and much that it is necessary to know in order to understand the period of which it treats.

This work is a good illustration of how necessary it is to come close to the life of the people in order to comprehend the full meaning of any period. The study of the life of Augustine is of more importance than the study of the political movements of Constantine, when we would understand the shaping causes in the establishment of the great ecclesiastical system of Christianity and the domination in Europe of its theory of the universe. Therefore it is that such a work as this, which gives us insight into the lives of the men who were shaping the thoughts and molding the life, is of the greatest importance in understanding that particular historic period.

The sub-title of Archdeacon Farrar's work is "Sketches of Church History in Biography;" and it well expresses the thought we have just presented. Carlyle did not too strongly emphasize the influence

of personality in history. The history of many periods is simply the biography of a few men written in a large and comprehensive manner. This is largely true of the period from the second to the fifth centuries, which is that considered in this work. The first volume gives biographies of Ignatius of Antioch, Polycarp of Smyrna, Irenæus, Justin, Tertullian, Cyprian, Clement, Origen, Athanasius, Hillary of Poictiers, Martin of Tours and Gregory of Nazianzus. The second volume treats of Basil, Gregory of Nyssa, Ambrose, Jerome, Augustine, and Chrysostom. Both volumes are very interesting, for the dry details of history are omitted, and the personal element is fully presented.

In these volumes we see the church life of the early centuries gradually taking shape, and we are led to see the causes, personal or other, which determined its thought and its principles of action. We cannot study the life of such a man as Jerome without coming more fully to understand how the monastic system was built up and the nature of the ideas which gave it such a strong hold on the church for ages. In the same way, an acquaintance with Augustine enables us to comprehend the philosophy of Christianity, as it was determined by one of the greatest of thinkers and theologians. To know about Chrysostom and Ambrose is to know how the power of preaching and ecclesiastical organization determined in a large degree the life of Europe for many generations.

The merit of Archdeacon Farrar's work is its simplicity of style and its directness of method. He writes in an easy and graceful manner, and he brings his subject clearly out before the mind of the reader. There is not a sentence in either volume that will puzzle any reader, and yet they are capable of instructing the best read students. They will be found at once interesting and instructive, entertaining and valuable.

A book of a different character is Dr. Emilio Comba's "History of the Waldenses of Italy, from their origin to the Reformation" (Scribner and Welford), a work of original research, and of patient investigation into a little-known period of ecclesiastical history. Here we have a lesson of heroism and of fidelity to religious conviction. Nowhere else has this subject been so fully presented; and nowhere else will we find a greater loyalty to the faith which had become dearer than life. How much men were once willing to suffer for the sake of the truth is here well illustrated, as well as the unrelenting hatred of those to whom the persecuting spirit had come. It is an obscure corner of history we have presented in this work from the Italian, but it brings us close to the life of the centuries when the Protestant spirit was having its birth. Through many tribulations did men learn to think for themselves in religious matters and to tolerate the opinions of others. It is well for us to-day to know the cost at which our liberty has been purchased. It is also well for us to know the men and women who bought by their lives and their sufferings the free gift of toleration.

A people so obscure as the Waldenses may seem of little importance to the historian seeking for the larger and more important historic causes; but in history the greatest movements frequently have the most insignificant beginnings. It was much that during the Middle Ages the spirit of simple faith should have been awakened, accompanied with a refusal to accept ecclesiastical authority. The power of the Roman Church was so great as to crush out these people, except in a few mountain recesses; but the tendencies of mind they represented could not be extinguished. They were distinctly one of the forces leading to the Reformation and to the larger life it represented. Their story has been minutely and faithfully told by Dr. Comba, and every student of Christian History will be drawn to his book with keenest interest.

From the study of evolution Mr. John Fiske has turned to the study of history. Having given his mind to the nature of scientific origins he is well qualified to consider philosophically the question of historic origins. His "American Political Ideas" (Harper's), "Critical Period of American History" and "Beginnings of New England" (Houghton, Mifflin & Co.), are books dealing mainly with the underlying causes of history. He is not content to give the succession of historic events, with more or less of literary finish; but he seeks after causes and leading principles. This it is which gives his little books much value, and which makes them far more important than many of the larger works. In his latest book, that on early New England history, he tells over again the story of the formation of the little commonwealths which grew up during the seventeenth century; but he keeps constantly in mind the relation of these little communities to the larger life of the world. Quite a new meaning is thus given to what would otherwise seem to be events of but trifling moment.

Mr. Fiske shows plainly that the seeds of American liberty were planted in these colonies, and that the life of to-day is intimately linked with the life of our ancestors two hundred and fifty years ago. He discusses historic events in so luminous a manner that he makes this very clear to us; and he does it in a way that is very interesting. No one who cares for our American institutions, and who wishes to understand them in their origins and in their larger relations, can afford to pass by Mr. Fiske's books. The volumes he has already published are full of promise for those he is evidently at work upon, and which we shall look for with the greatest interest.

Mr. Fiske has written a book for young people about the American Revolution, under the title of "The War of Independence" (Houghton, Mifflin & Co.). It is well adapted to the capacities of those for whom it is designed; and it has the merits of his other historical works. It is accompanied by a "Historical Biography of George Washington," written by Mr. Horace E. Scudder. The two books will be of great service to the young student, for they will give him an insight into the character of the chief personality of the Revolution, and also into its chief historic causes. These works suggest how important is history for the young, and how stimulating it may be made to them. It affords the interest of narrative and adventure, and it widens their minds with a knowledge of a wider circle of events than those within their immediate knowledge. At the same time, it affords to the young the stimulus of example and the quickening of contact with great individual characters. If history can be taken out of a mere repetition of leading events and dates, as it too often becomes as a school study, it will be a leading element in the education of every thoughtful and inquiring young person. Contact with the wider world thus afforded will liberate the mind from prejudices and provincialisms, and will help to give it breadth and largeness of insight. The knowledge afforded will be of constant application to the events and questions of the present day; and the enlarged understanding of human nature will afford not only pleasure but guidance for daily conduct. GEORGE W. COOKE.

Dedham, Mass.

LITERARY NOTES.

Houghton, Mifflin & Co. have issued "John Ward, Preacher," as the first volume of their Riverside Paper Series.

The fund in memory of Matthew Arnold now amounts to about $35,000, the greater part of which will be invested for the benefit of Mrs. Arnold. The rest will be used for a memorial to be placed in Westminster Abbey.

The annual report of the Mercantile Library, New York, shows that "Robert Elsmere" was the book most in demand last year. The call for this was so great that 140 copies were purchased by the library.

The June *Andover Review* contains an article by Prof. Hincks, on "The Gospel Miracles and Historical Science," in reply to Mrs. Humphry Ward.

Rev. R. A. Armstrong's "Pulpit Studies from Robert Elsmere" is re-published in this country by J. S. Ogilvie, New York. The publisher announces that it has passed through ten editions.

Col. T. W. Higginson, Prof. W. J. Rolfe, Mr. Dana Estes, and other admirers of Browning, in Boston, with the co-operation of the Browning Society of Philadelphia, have begun the preparation of "A Browning Concordance."

In his article on "Slavery in Africa," in the June *Scribner*, Prof. Henry Drummond (the author of "Tropical Africa") says: "Do not let it be supposed that this horror is over. Slavery is on the increase. Time, civilization, Christianity are not even touching it."

We have long been in need of a tract giving a clear and concise account of how the leading doctrines of orthodoxy crept into Christianity. We now have such an account in a tract recently printed by the American Unitarian Association, entitled, "The Growth of Christianity from the Mustard Seed." It is by Rev. Thomas G. Milsted, of Chicago. The title is a little misleading, for the tract does not so much show the growth of Christianity as of those parasitic dogmas that have attached themselves to Christianity. But as a history, in a nutshell, of how the simple Christianity of Christ and the early church became corrupted as the ages went on, it is capital. It cannot fail to be found one of our most useful P. O. Mission documents.

The Dawn is the name of a new monthly paper published in Boston, and as the organ of the Christian Socialists of that city. It seeks "to base all social, political and industrial relations on the Fatherhood of God and the Brotherhood of Man, in the spirit and according to the teachings of Jesus Christ." The views it will advocate are those set forth by Edward Bellamy in his book "Looking Backward." Mrs. Mary A. Livermore says of the Christian Socialist organization: "Christian Socialism — the name is right; the foundation is impregnable; the Society ought to make itself felt." Dr. Heber Newton, of New York, writes: "I wish to express *con amore* my sympathy with this new movement."

A Memorial of Rev. Charles H. Wheeler, late of the Church of the Unity, Winchendon, Mass. Boston: Damrell & Upham. Price, 25 cents. This handsome and very interesting pamphlet of 44 pages, prepared to commemorate one of the choicest spirits in our ministry, ought to have had an earlier mention; Mr. Wheeler's sudden and lamentable death last year, we noticed at the time. The pamphlet before us contains a biographical sketch of Mr. Wheeler, prepared by Mr. D. H. Barnes, of Winchendon; resolutions passed in his honor; addresses made at his funeral by Rev. E. H. Hall and Rev. Dr. Foster; sermons by Rev. Dr. Putnam and Rev. E. C. Guild, and tributes from friends. Mr. Wheeler was an unusually faithful and devoted pastor, a charming companion, a warm friend, a ripe scholar, a preacher of marked ability, and a man of irreproachable character, honored and loved by all who knew him.

The Magazine of Poetry is a new quarterly, edited and published by Charles Wells Moulton, Buffalo, N. Y. It is devoted to sketches of the lives of writers of verse, with selections from their productions. It is illustrated with a large number of portraits. Each number contains 128 pages, and the typography and general make up of the magazine is tasteful. The price is $2.00 a year, or 50 cents a number.

Houghton, Mifflin & Company have begun the publication of what they call "The Riverside Library for Young People," consisting of books, instructive and interesting, in History, Biography, Travel, Natural History, etc. The books are all to be first-class in every way. The first two of the series, which are before us, are "The War of Independence," by John Fiske, and "George Washington; an Historical Biography," by Horace E. Scudder. We do not see how it would be possible to treat these old yet ever new subjects better for the purpose of conveying information to young people, than they are treated here. The books are well bound and sell for 75 cents each. The next two volumes of the series will be "Birds Through an Opera-Glass," by Florence A. Merriam, and "Up and Down the Brooks," by Mary E. Bamford.

William Stevens Balch: His Life and Labors. By Rev. H. Slade. pp. 326. Chicago. Mr. Balch was one of the ablest and noblest of the pioneers of the Universalist faith in this country. Born in the year 1806 in Vermont, brought up on a farm amidst many privations, he early became a close observer and an eager reader of such books as he could obtain. Mainly by his own independent thinking he worked his way out from orthodoxy to Universalism, and early decided to enter the ministry. Spite of his limited education, his vigorous intellect, broad sympathies and natural eloquence soon attracted attention, and he became a leader among his brethren. After preaching for a time in Vermont and New Hampshire, he held pastorates at Albany, N. Y., Watertown, Mass., and Providence, R. I., and then went to New York City, where he remained seventeen years. In 1865 he went west, and preached successively at Galesburg, Hinsdale and Elgin, Ill., and Dubuque, Iowa. He died in Elgin a year and a half ago, at the age of 81, keeping his mental vigor to the last, and his physical vigor almost to the end.

He was all his life one of the most popular and best beloved preachers in the Universalist body. In the sixty years of his ministry he preached between 10,000 and 12,000 sermons. The establishment of the Canton Theological Seminary was largely his work.

The biographer has performed his task lovingly and judiciously, and has given us a vivid picture of a life of rare devotion, nobleness, and unselfish service to the world.

A Manual of Introduction to the New Testament. By Dr. Bernhard Weiss. Translated from the German by A. J. K. Davidson. Two volumes. Vol. II. New York: Funk & Wagnalls. Of the orthodox Introductions to the New Testament this is confessedly one of the broadest, fairest, most scholarly, and best. This volume covers the Epistle to the Hebrews, the Apocalypse, the Catholic Epistles, the Historical Books, and the History of the New Testament Text. Its general theological position will be understood when we say that it considers the Epistle to the Hebrews as not written by Paul but probably by his intimate friend Barnabas, and the Apocalypse and the Fourth Gospel as both written by the apostle John. We are sorry to be obliged to say that the work is printed without an index, which lessens its value about one half.

"The Dignity of Man" is the title of a volume of admirable sermons by the late Bishop S. S. Harris of Michigan, one of the ablest and broadest minded preachers the American Episcopal church in America has produced. The publisher is A. C. McClurg & Co., Chicago.

Marion Harland says of women's clubs: "She who establishes a woman's reading club in an agricultural district does more to check the deadly progress of farmers' wives to the insane asylum than all the doctors and medical journals in the land. The book selected for social reading and discussion may be nothing more dignified than a popular novel of healthy tone. It will lift the toiling creature's thoughts out of the straight, deep rut worn by plodding feet, glorify 'the level stretches, white with dust,' of the 'common' days, which—heaven help them—are every day with this class."

The Minnesota Universalist paper, *Our Church and Faith*, reprints our article from Rev. R. A. Greene, of Lowell, Mass., on "Universalist and Unitarian Belief about God and the Bible," making favorable comments upon the same, and urging a closer fellowship and more co-operation between the two bodies. We quote the following paragraph:

"There ought to be the freest association and largest fellowship among the people of the Unitarian and Universalist churches. The two churches are practically the same thing under different names. A minister who can hold fellowship in one ought to feel himself able to hold fellowship in the other. A layman who can be a member of a Unitarian church ought to feel just as able to be a member of a Universalist church; and no Universalist ought to deny his support to the Unitarian cause. The two are one—the Liberal Christian Church. To recognize this fact, and act consistently with it, would prove to be a great advantage in the practical administration of their affairs by both churches."

THER EVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (June).

Individualism as a Force in German Literature. By Kuno Francke.

Constitutional Prohibition. By C. A. Bartol.

Unitarianism and Literature. By Alfred H. Peters.

The Reformed Churches of France since their Reorganization in 1802. By Narcisse Cyr.

A Religion for "The Masses." By Thomas Thompson.

Andover Review (June).

The Gospel Miracles and Historical Science. By Professor Hincks.

Religious Instruction in the Public Schools. By William T. Harris.

A Christian Critique of Socialism. By Edward S. Parsons.

What more can be done by Law in the Cause of Temperance. By Professor Gulliver.

Old Testament Student (June).

How far does the Claim of a Divine Origin for the Bible depend on the Genuineness of its Separate Books? By George W. King.

The Figurative Element in Job. By John S. Zelie.

Lend a Hand (June).

The Machinery of Morals.

The Insane in Foreign Countries. By Helen F. Kimball.

An Unselfish Life. By Mrs. Grace R. Moore.

North American Review (June).

The Inevitable Surrender of Orthodoxy. By Minot J. Savage.

Religious Value of Enthusiasm. By William Booth.

Why Am I a Quaker. By J. A. R.

The Sanitarian (June).

Water Analysis — Its Sanitary Aspects. By Charles Smart.

The Lesson of a Long Life--Chevreul.

Atlantic Monthly (June).

The German Gymnasium in its Working Order. By George Moritz Wahl.

The State, the Church, and the School. By Horace E. Scudder.

A City of Refuge. By William Burnet Wright.

The Century (June).

The Convict Mines of Kara. By George Kennan.

Early Heroes of Ireland. By Charles de Kay.

Certain Forms of Woman's Work for Woman. By Helen Campbell.

Corot the Artist. By Mrs. Schuyler van Rensselaer.

Scribner's Magazine (June).

Electricity in the Service of Man. By C. F. Brackett.

Slavery in Africa. By Henry Drummond.

Count Leo Tolstoy Twenty Years Ago. By Eugene Schuyler.

PUBLICATIONS RECEIVED.

Church History. By Professor Kurtz. Translated by Rev. John MacPherson, A, M. 2 vols. New York: Funk & Wagnalls. Price, $2.00 per volume.

A Manual of Introduction to the New Testament. By Dr. Bernard Weiss, Professor of Theology in Berlin, Germany. 2 vols. New York: Funk & Wagnalls. Price, $2.00 per volume.

The Revelation of God and Other Sermons. By John W. Chadwick. Boston: George H. Ellis.

The Way, the Truth and the Life, a Handbook of Christian Theosophy. New York: Frank F. Lovell & Co.

Introduction to the Poetry of Robert Browning. By Wm. John Alexander, Ph. D. Boston: Ginn & Co.

The War of Independence. By John Fiske. Boston and New York: Houghton, Mifflin & Co. Price, 75 cents.

George Washington; an Historical Biography. By Horace E. Scudder. Boston and New York: Houghton, Mifflin & Co. Price, 75 cents.

Revelation. By Isaac M. Atwood, D. D. Boston: Universalist Publishing House. Price, 25 cents.

Ten Years of the First Unitarian Church of Madison, Wis. (1879–1889).

Church Register. First Independent Christ's Church, Baltimore (1889).

HUMANITARIAN.

Webster defines the noun *humanitarian* as "One who denies the divinity of Christ, and believes him to be a mere man." The adjective definition is "Pertaining to humanitarians," that is, those who believe Christ was a man and not God. This very limited and narrow meaning is, in common use, being displaced by the broader sense which makes the word equivalent to the phrase "belonging to humanity." This sense is logically implied by the formation of the word, and the now common use in this sense is one illustration of the advance of liberal thought.

L. C.

A new way of fighting the liquor traffic has lately been tried with success by some of the good Catholic priests of Brooklyn, N. Y. Hundreds of boys and young men have been pledged to shun the saloons and cigar stores for a stated number of years.

NEWS FROM THE FIELD.

We are in receipt of further communications from Mr. Singh, of Jowai, India, two of whose interesting letters we have printed in past numbers of the *Unitarian.* He wishes us to express his very sincere and earnest thanks to Prof. Huidekoper, of Meadville, and others, who have sent him Unitarian books, and to those persons who have kindly sent money to the editor of the *Unitarian* for the purchase of books for him (as reported in our issue of Dec., 1888).

In our mention of Mr. Clute last month, Meadville should have been credited with having given him a year of theological education (1867–8) before he entered upon his ministerial work.

Alton, Ill.—On June 13th, Rev. H. D. Stevens was ordained and installed as pastor of the Unitarian church. The order of exercises included the report of the ordination conference and the address to the people by Rev. John Snyder, the invocation and the giving of the right hand of fellowship by Rev. J. R. Effinger, scripture reading and the ordaining prayer by Rev. J. C. Learned, ordination sermon by Rev. A. M. Judy, address to the pastor by Rev. David Utter, and the welcome to the pastor by J. S. Roper.

In the evening Rev. Mr. Snyder presided at a platform meeting, in which ten minute addresses were made by all the ministers present upon the subject, "What Work ought a Liberal Church to do in a Community?"

A number of delegates from other churches were in attendance. Both services were enjoyed by the large audiences present, and it is hoped that the occasion will result in much good to the people.

Big Rapids, Mich.—The Unitarian Society here has called Mr. A. B. Curtis, of the last class at Meadville. He will probably begin his work September 1.

Boston and Vicinity.—The special interest since last writing, has been anniversary week, with its multitude of meetings. Though anniversary week is no longer what it was a generation ago,when to every country minister it was the one great occasion of the year, it is yet a time of great interest, and large numbers gather from far and wide over the country. Every morning through the week King's Chapel was well filled for the devotional meetings, with which each day begins. Monday afternoon, though the rain was pouring in torrents, saw the Church of the Disciples filled with ladies, all honor to their courage, for the Women's Auxiliary Conference meeting. Tuesday was the great day, the great hall of Tremont Temple being well filled, morning, afternoon, and evening, for the annual meetings of the American Unitarian Association, the floor of the hall being reserved morning and afternoon for life members and delegates, and the galleries being occupied by the public. A good deal of interest was felt over the election of directors. The present plan of nomination requires the nominating committee to send out to all voters double the number of names required, and then report *as nominated* the names for which the largest return of votes comes back to them; and this practically works, as it had done this year, in leaving off,—simply because less known in the centers where the A. U. A. has most supporters,—any special names put on to make the directorate more widely representative. Thus, this year, no Western name was left on the nomination, though two had been suggested in the list first sent out. However, Rev. C. G. Ames resigned, in order to enable this to be rectified, so that the next to those on the list, Rev. John Snyder, of St. Louis, was put on, and though an attempt was made to overthrow the nomination thus finally reported, in order to put another woman member on the board, the meeting sustained the nominating committee, and Mr. Snyder's name actually received the largest vote. The directors thus added this year, are Albert L. Calder, Providence; Thomas Gaffield, Boston; Rev. Brooke Herford, Boston; Rev. C. F. Russell, Weston; Rev. John Snyder, St. Louis; Prof. J. B. Thayer, St. Louis.

—The speaking at these three large meetings was unusually good, no dragging,—all clear, to the point, earnest, confident. Rev. A. M. Knapp's report of his reception in Japan was perhaps the most interesting feature of the day. His idea has been, not at once to start off with the formation of mission churches by action from the outside, but to get the Japanese to form a National Unitarian Association, and then let the work of establishing churches proceed from this. He desires to have several coadjutors appointed for the missionary work, and is also commissioned to select and take out three university professors.

—A shadow was cast upon the week by the death of Rev. H. W. Foote, which was first announced at the meeting of the Sunday-School Society, held in King's Chapel, Thursday afternoon. The most interesting feature of this meeting was the address of Miss Lucia T. Ames, the author of an admirable recent book, "Great Thoughts for Little Thinkers." Miss Ames introduced the subject for the afternoon's conference, "How to teach Morality in the Sunday-School," and speaking without notes, made an address remarkable at once for simplicity, directness, and vigor.

—The shadow of Mr. Foote's death was felt most of all at the Festival, which lost somewhat in the mirthfulness usual at this meeting, but gained in thoughtfulness. The welcome to the clergy was given by Mr. Roger Wolcott in a speech of great eloquence, which made every one wish that

we could hear Mr. Wolcott oftener at our meetings.

—Of the Rev. H. W. Foote, who after a long illness, was, we hoped, gradually recovering, but who was taken away by a sudden return of the heart trouble, Wednesday night, May 29th, it is impossible to speak at all adequately in the compass of one of these brief paragraphs. He was a man of rare beauty and simplicity of character, absolutely without selfishness or affectation. With no brilliant powers or commanding force of leadership, he was universally beloved and respected, and had a quiet strength of principle and religious earnestness which made his long ministry at King's Chapel—he had been there ever since he left the Divinity School in 1862—one of the most valued among the Unitarian influences of Boston.

—The following list of preachers at the Summer Union Services, for our Back Bay churches, held at Arlington Street Church this year, will be of interest to friends visiting Boston:

July 7, Rev. Brooke Herford.
July 14 and 21, Rev. G. L. Chaney, of Atlanta, Ga.
July 28, Rev. E. A. Horton.
August 4, Rev. Edward Hale.
August 11, Rev. E. A. Horton.
August 18 and 25, Rev. Francis B. Hornbrooke of Newton.
Sept. 1, Rev. Edward Everett Hale, D. D.
Sept. 8, Rev. Brooke Herford.

Brooklyn, N. Y.—Rev. H. Price Collier, of the Church of our Saviour, is spending his summer in the White Mountains.

—Rev. S. H. Camp, of the Third Society, will spend his summer in Europe.

Chicago.—The Chicago Alliance of Liberal Ministers is planning to conduct Sunday morning services in McVicker's Theatre through July and August.

—Two of the Universalist ministers, Dr. Adams, of St. Paul's church, and Mr. Conklin, of the Second church, are to spend their vacations in Europe.

—On May 29, Mr. Charles H. Kerr (of the firm of Charles H. Kerr & Co., the publishers of *Unity* and a considerable list of liberal books), one of the most esteemed of our younger Unitarian business men of the city, was married to the daughter of Mr. Charles F. Adams, of All Souls' church.

Davenport, Iowa.—The annual meeting of the Unitarian church was made a social as well as a business meeting. The reports showed a prosperous and successful year for the various organizations, and an increase of from 15 to 20 per cent. in the attendance at church. Financially the showing was exceptionally good. The total receipts were $4,000. Improvements had been made to the church, including the addition of rooms for Sunday-school and social purposes, the minister's salary had been raised, and there still remained considerable money in the treasury.

Rev. A. M. Judy is retained for the coming year. The Western Unitarian Sunday-school has been invited to hold its annual meeting here. The twenty-first anniversary of the church will be celebrated next October, and its first pastor, Rev. Nathaniel Seaver, of Templeton, Mass., will be present.

Denver, Col.—Unity church will close July 7th, until the first Sunday in Sept. Rev. S. A. Eliot is expected to fill the pulpit through September. During the summer months certain needed improvements will be carried on in the church building. Among other things the walls are to be frescoed. The Woman's Auxiliary has closed a successful year. At the last meeting, a paper read by Mrs. George Randolph on "The Ideal Church" awakened much discussion. The Auxiliary is made up not only of ladies belonging to Unity congregation, but also of those outside who enjoy its literary work. Rev. Thomas Van Ness is drawing full houses by his series of sermons on "The Universal Commonwealth."

Duluth, Minn.—Rev. W. I. Nichols, of Littleton, Mass., Rev. E. C. Butler, of Beverly, and Rev. B. R. Bulkeley, of Concord, have preached here the last three months. A correspondent writes, "We have greatly enjoyed each one."

Grand Rapids, Mich.—Unitarians are holding no services here at present, but the Universalist church, under charge of Rev. Dr. Fluhrer, prospers. Business crowds hard upon the present church site, and in a year or two the present building will be likely to be sold, and another, larger, and better located for church purposes, will be likely to be erected. Dr. Fluhrer is building himself a home this summer in a fine new section of the city. With a population fast approaching 100,000, Grand Rapids could well support two liberal churches.

Ithaca, N. Y.—At the last meeting of the Unity Club an excellent essay was read upon "Education and Crime," which had a very practical effect. The essay showed the vital importance of sub-primary education, and reminded the audience of the work in that direction carried on in Ithaca. After the discussion a committee was appointed to take subscriptions for the Kindergarten School, and twenty dollars was immediately raised. There was also an animated discussion of Mr. George's Land Tax Theories.

Kalamazoo, Mich.—The Unitarian Church has called Miss Carrie J. Bartlett, who has been at work so successfully at Sioux Falls, Dak. She is to begin in her new field of labor in the early autumn.

Madison, Wis.—Mr. Crooker does not accept the call extended to him by the Spring Garden Church, of Philadelphia.

He will spend his summer working upon a new book to be published in the fall, entitled "Problems in Modern Society."

Meadville, Pa.—Rev. W. P. Tilden gave a very interesting and inspiring course of lectures before the Theological School just before commencement, on "The Christian Ministry." The commencement exercises occurred on June 20. The graduating class numbered ten. The names of the graduates, with the subjects of their addresses, were as follows: Martha Chapman Aitken, Boston, Mass., "Noble Dissatisfaction and Ignoble Discontent"; Harrison Delivan Barrett, Canaan, Me., "The Moral Outlook in America"; Orrin Judson Blood, Petersburgh, Ill., "What is Evangelical Christianity?" Anson Bartie Curtis, Rives Junction, Mich., "Symbolism in Religion"; James Henry Dickson, Philadelphia, Pa., "The 'Teaching of the Twelve Apostles'"; Henry Montesquieu Green, Mottram, Eng., "The Anglican Church Congress of 1888"; Fritz Wm. Nicholas Hugenholtz, Grand Rapids, Mich., "Religious Freedom in Holland"; Blanche Pentecost, London, Eng., "Some Historic Centres of Unitarian Thought and Influence"; George Edward Spring, Unionville, Canada, "Dr. William Benjamin Carpenter"; Watson Weed, Huron, Dakota, "Moral Factors of the Labor Problem."

Minneapolis, Minn.—The Second Universalist church has secured Rev. S. W. Sample, of Chelsea, Mass., for its pastor. Mr. Sample was formerly a Unitarian, but is of the kind to whom the name is little either way. He is an earnest and able man and will do strong work in his new field.

North Platte, Neb.—Mr. Leslie W. Sprague, of the Meadville Divinity School, is to work with the Unitarian Society here during his summer vacation. Mrs. Coggswell will soon leave for her Eastern home.

Pomona, Cal.—Referring to the departure of Rev. O. Clute, to enter upon his new work as president of the Michigan State Agricultural College, the Pomona *Progress* says: Mr. Clute has built up a good congregation here, and the interest in his work is attested by the increasing audiences that have been present at his Sunday morning discourses. We are, one and all, sorry to lose Mr. Clute from Pomona.

Rochester, N. Y.—Rev. W. C. Gannett has accepted a call to the pastorate of the Unitarian church here.

San Diego, Cal.—The *San Diegan* prints in full sermons from Rev. B. F. McDaniel on "The Religion of Love and the Religion of Fear"; and "The Truth about Sin."

San Jose, Cal.—In a recent sermon printed in part in the Daily *Times*, Rev. N. A. Haskell gives an interesting review of the first year's work of his church. The society has grown in numbers and influence, and is now firmly established. The membership of the Sunday-school has increased from nine to sixty. The Woman's Auxiliary has done well and promises better work in the future. The Cosmos Club which works independently of the church and has among its workers many of the teachers and professors of the schools, has proved a successful as well as a pleasant enterprise. The outlook is bright for securing a lot and getting plans, at least, for a church building next year. Mr. Haskell said the work of the year had been satisfactory, but it must be kept up to be really successful; and he urged the necessity of close organization and harmony.

Seattle, Wash.—A correspondent writes: The contract for our church has just been signed and excavation commenced. The material is on the ground, and we hope to occupy both auditorium and parlor before the first of October. Under the faithful ministration of our pastor, Rev. E. C. Smith, the congregation has grown steadily though slowly even under the discouragements of a weary climb every Sabbath to a third-story hall. The near prospect of a neat and pleasant church home gives joy to all. [The above was written before the recent terrible fire, which we earnestly hope has not seriously marred the encouraging prospect before the church. —Ed. Unitarian.]

Sharon, Mass.—The literary editor of one of the Boston dailies, who has been spending a Sunday here and attending service at the Unitarian church, writes to the paper: "We are prone to suppose that the city gives us the best preachers, but this idea has often been dispelled when one has attended worship in a village sanctuary. It was so last Sunday here. I listened to a philosophic, logical and yet poetical sermon on the subject of 'Life.' The theme was not treated in the common way—we were not told, as is usual, how few days we really live in a long life; there was no cant of this kind about it;—but it was pointed out with beautiful diction in what things natural, philosophical and poetical life was. Listening to this discourse was like hearing a strain of delicious music on a soft spring day when the gentle murmur of the trees around the church in responsive whispers seemed to say 'amen' to the preacher's utterances."

Toledo, Ohio.—In the First Congregationalist church a sermon was preached recently affirming strongly the old doctrine of hell. Among other things it said: "You ask if there is a hell? I answer you, yes. It is as much a place as heaven. It is God's prison-house in which the lost souls of men and women are shut up. It is where there is weeping and wailing and gnashing of teeth. How do I know it? I will tell you; fifty-six times does the Bible say there is a

hell. Isn't that enough? I think that ought to settle it."

Mr. Jennings, of the Unitarian church, replied in a very telling sermon, which the *Blade* published in full.

—Mr. Jennings expects to spend his vacation mainly at Troy (Ohio) where there is a prospect that he may be able to establish a Unitarian Society.

Wichita, Kansas.—Says the *Wichita Journal:* Rev. Napoleon Hogeland (Unitarian) preached a very eloquent and interesting sermon last Sunday night in the pulpit of the Rev. W. J. Tull, of the Dodge avenue M. E. Church. Under the circumstances a comment regarding the "lion and the lamb" might not be amiss if one could be sure which was the lamb. A Unitarian minister in a Methodist pulpit is an interesting combination at all events, and the liberality of both sides is to be commended. Some one should notify the Rev. Mr. Gates, late of the First M. E. church, who once made a remark in his pulpit that he would rather see a preacher of infidelity in a city than a Unitarian. But times have changed.

—Rev. J. C. Kimball, late of Hartford, Conn., preached the same evening in the Garfield Opera House to a large audience, on "The Religion that is Needed." The *Journal* printed the sermon in full.

JOTTINGS.

At last Horace Greeley is to have a statue. It will be placed in City Hall Park, New York, nearly opposite the building of the great paper which he founded.

The recognition by large corporations, of the necessity of reducing Sunday labor is a most welcome sign of the times. People have not been breaking down so much from *over-work* as from *under-rest.* The New York Central and other railroads have voluntarily lessened their Sunday train service, to the relief of hundreds of employes. Every man on steam railroads and street-cars should have either every alternate Sunday, or the half of every Sunday.

The human heart is like heaven—the more angels the more room.—*Frederika Bremer.*

In a recent letter from Oliver Wendell Holmes to Mrs. Ormiston Chant, the autocrat says: "One of my earliest poems began with these two audacious lines—

> I sometimes sit beneath a tree
> And read my own sweet songs.

I have never been ashamed of these lines. There is a delight in the impassioned description of one's feelings in the excited language of poetry which sometimes amounts to ecstacy; and to read over what we have written in these incandescent moments kindles the blood and sets the heart beating."

"Suppose all the liquor in a town was in one large cask, what difference would it make whether that cask was tapped in one, two or ten places, so that the liquor was all drawn out and drank? High license proposes to draw all the liquor the people will buy, but it proposes to have a few less taps—that's all."—*Dalton, Ga., Citizen.*

The problem of the government of our great cities staggers us with its difficulties. At the heart of all these difficulties is the problem of the liquor saloons. No one can doubt for a moment that if you get rid of this pest you would have got rid of the worst and most serious obstacle to clean, honest and efficient administration. I am not afraid of an ignorant man, merely because he is ignorant, much less because he is poor, but I am afraid of the ignorance and poverty that swarm about the saloons. I am not afraid at all of a Catholic because he is a Catholic, but I am afraid of a Catholic or a Protestant equally, who frequents the bar-room. I am not afraid of universal suffrage of both men and women provided they are sober, but I stand appalled before the perils of bribery and corruption which the last presidential election revealed, in which liquor saloons were the chosen agencies for the purchase of votes.—*C. F. Dole.*

> No man is born into the world whose work
> Is not born with him; there is always work
> And tools to work withal for those who will;
> And blessed are the horny hands of toil!
> The busy world shoves angrily aside
> The man who stands with arms akimbo set
> Until occasion tells him what to do;
> And he who waits to have his task marked out
> Shall die and leave his errand unfulfilled.
>
> —*J. R. Lowell.*

Little man Ted, not long ago, became the proud owner of a family of very new kittens. Now mamma looked coldly on the poor little blind squealers, and informed her small son that some of them must be disposed of at once. So away went Ted in search of a home for his pets, calling first upon the Methodist minister and there pleading kitty's cause with loyal eloquence—but in vain, alas! The minister only smiled and shook his head, whereupon the little fellow brought forth his last and most powerful argument. "But he's a *first-rate Methodist cat.*" Even that failed. The next day, the same minister was walking on the street, and happened upon Ted in earnest conversation with the Universalist minister of the town. Somewhat interested, he paused, just in time to hear a coaxing little voice say in beguiling tones, "O, but he's such a *first-rate Universalist cat!*" The Methodist minister now thoroughly interested, stepped up and said in astonishment, "Why, my little man, what's this? Didn't you tell me yesterday that your kitten was a staunch Methodist?" "O, yes, sir," our Ted said, not a whit abashed, "but he's *got his eyes open since then.*"

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The *Christian Register* occupies a place which is not filled by any other religious journal in America. Its motto is Liberty, Holiness, and Love.

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